

பேராசிரியர்  
 திருமணம் செவ்வக் கேசவராய முதலியார்  
 பயன்படுத்திய இந்நூல்  
 அவர்கள்தம் பேரன் திருவாளர்  
 தி நம்பிராசன் அவர்களால்  
 மறைமலையடிகள் நூல்நிலையத்திற்கு  
 அன்பளிப்பாக  
 வழங்கப்பெற்றது.

அன்பளிப்பு

. By Virtue

Chap I

கடவுளின் புகழ். The praise of God. ....

The literal meaning of the title of this Chapter is preserved in the  
 translation. According to established rule all Tamil compositions ought  
 to commence with an invocation of the deity, varying according to the rank of the writer. Tiruvalluvar has  
 devoted the whole of this Chapter to this subject.

அன்பளிப்பு





Of a single form are not  
uncommon in Tamil.

"So in all worlds" -

The Hindus believe not only in a  
plurality of worlds but in

a plurality of systems called *loka*

of which the entire  
collection constitutes the *lokani*

the universe; this belief is

thus attached to in of *loka*

6004-

Some of the names of the *loka* are in Sanskrit  
and in Tamil and are as follows:

ॐ नमो भगवते वासुदेवाय

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ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

Thou art in the heavens,

Thou art above the mountains,

Thou

dwellest in the ocean / Thou revelest in the earth, but among

all these, though everywhere present, thou art everywhere hid /

Thou art among other worlds, among systems beyond the reach of

thought / And thou art, also, in my soul : wilt thou ever

thus remain concealed without manifesting thy form?

## II

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

What is the fruit that human knowledge gives,  
 If at the feet of him, who is pure knowledge,  
 Due reverence be not paid?

# அறப்பால்

ON VIRTUE.

CHAP. I.



## கடவுள்வாழ்தது The praise of God.

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruvalluvar has devoted the whole of this Chapter to this subject.



I.

அ கர்முதலவெழுத்துதலவீரீந்தி

பகவனமுதறேயுலகு (க)

As ranked in every alphabet the first  
 The self-same vowel stands; so in all worlds,  
 Th' eternal God is chief.

Literally *As A is the first letter &c.*: the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his



sent, thou art every where hid ;

*Thou art among other worlds, among systems beyond the reach of thought,*

*And thou sportest, also, in my soul : wilt thou ever thus remain concealed without manifesting thy form ?*

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated " *thou revolvest in the earth,*" which so immediately opposes the Puranic system of geography and astronomy and which is in itself so just, is in the original composed of the words மன *Man* the earth, மீது *midu* in, on, above, among, it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழைவாய *uzhcvay* the second person singular of the future tense of the verb உழை *uzhele* to revolve, used according to idiom in a frequentative sense ; the literal meaning, therefore, is

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*thou continuest revolving &c. The line*

*translated " Thou art among other worlds, among systems beyond the reach of the*

*thought," is composed of the following words,*

என *En* thought, மீது *midu* above, இயன்ற

*iyanda*, the participle past of the verb இயை *iyel* to become unite, or collected

*in companies*, புற *pura* other, அண்ட ததாய

*an'dattay*, an appellative noun con-

*jugated in the second person, derived*



from the Sanscrit word अण्डम्, *an'dam* which literally signifies an egg, or any thing oval, here a sphere, a solar system; அண்டத்தான் *an'dattàn* the first form of the appellative, according to the rules of Tamil grammar means either he who presides over, possesses, or inhabits a system of worlds; the whole sentence, therefore, might more literally be translated, *Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.*—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have

been known and admitted in India in the earliest ages.

“Th' eternal God”—The compound அடிபதன, thus rendered, bears correctly that signification, but the literal meaning of the first member of it அடி is *the first, the beginning*; both the terms are of Sanscrit derivation; and the compound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.

அஃகம் *the letter A.* the ac. sing. governed by the following verb.—  
முதல் a conjugated from of the noun முதல் *the beginning*, having the  
force of the third per. plu. pass. and meaning *they begin by, commence*  
*with.*—எழுத்தெல்லாம் *all letters*; the nom. governing the preceding  
word conjugated as a verb.—எல்லாம் *all*, this term, as is usually the case,  
here follows the word with which it is compounded.—ஆதிபகவன் a San-  
sarit compound from ஆதி *the first, the beginning*, and உமவாடி *Deity*, the  
final syllable being shortened.—முதறறே the third per. sing. neu.  
terminated by the emphatic எ, from முதல் and governed by the preced-  
ing term, which, although in the masc. takes a verb in the neuter gen-  
der as all words signifying *God*  
may do.—உலகு *the worlds, the universe*  
the sing. used for the plu. and  
the nom. for the ac. governed by முதறறு.

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## II.

கமற தனலாயபயனெனகொலவாலறிவ  
னறறடொழாஅனின (உ)

What is the fruit that  
 human knowledge gives,  
 If at the feet of him, who is  
 pure knowledge,  
 Due reverence be not paid ?

This version is nearly literal and requires no explanation. The terms here used to designate the Deity வாலறிவன *he who is pure intelligence* has immediate reference to ஆடுபகவன in the preceding distich, as have all similar phrases throughout this chapter.

“ If at his feet ”—In this and the following couplets the words, *the worshippers of his feet*, to express reverence, and *those who are united to his feet*, to express obedience, are used in the original ; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluvar in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, “ *to whom there is none similar* ; ” whom no symbol can express and no form design.

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கற்றதனால் *from that which was learned* ; the 3d or instrumentive case of the neuter pronominal participle past of கற்றல் *to learn*.—ஆய் *which comes* ; the contracted participle of ஆதல் *to become* used for ஆகுதல்.—பயன *fruit, produce, profit* ; the nom. governing the substantive verb understood.—என *what ?* the contracted form of the neuter interrogative pronoun எனயின.—ஓகால் a particle, sometimes, as here, expletive,

sometimes like *நு* implying doubtful interrogation.—*சூல* purity, truth; here used adjectively and qualifying the following term.—*அறிவன* *he who is knowledge*, or *he who possesses knowledge*; the former is the more general meaning of similar derivatives, thus *கிலவன* means *he who is a bowman*, not merely *the possessor of a bow*, and when conjugated *கிலவேன்* *I am a bowman*, *கிலவாய்* *thou art a bowman* &c; an appellative conjugated in the 3d Per. masc. from *அறிவு* *knowledge*, the nominative being used for the 6th or Genitive Case.—*எந்நூலுடையது* *அர்*, for *நூலுடையது*, *எனது* *a foot*, the nom. used for the 2nd or ac. case, and *தொழுக*,

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the final being lengthened by *உயிரளபெடை*, *they who do not revere*; the negative participle in the masc. and fem. gender and plu. num. of *சொந்தவ* *to revere*.—*எனின* *if said*, the subjunctive form of *என்றவ* *to say*; it has here, however, simply the sense of *ஆனால்* *if and*, united with the preceding negative term, means *unless they revere*.



III.

மலர்மிசையேகிஞானமாணடிசேர்ந்தார்  
நிலமிசைநீடுவாழ்வார் (ந.)

**They who adore his sacred  
feet, whose grace  
Gladdens with sudden  
thrill the fervent heart,  
High o'er the earth shall  
soar to endless joy.**

The allusion in the original  
could not by any form of words be preserved so  
as to be intelligible to the European reader ; in  
this version, therefore, the com- mentary rather  
than the text, is followed. மலர் from மலர்தலை  
to blow as a

~~flower means literally a full blown flower, and figuratively a glad heart, a re-  
joicing mind, thus தன அளமலர்நத்து his mind or heart blew as a flower,~~  
that is

rejoiced, அது அளமலர்நத்து ததான he  
caused his heart to rejoice.

The original, accordingly, is  
மலர்மிசையேகிஞான he who passes suddenly  
over the full blown flower, that is, who passes

*suddenly over the rejoicing heart*

and it alludes to the sudden afflatus of the divine spirit into the mind of the

favoured devotee, which purifies him from sin, detaches him from all mundane

affections, and exempts him from the misery of future birth; to the effects of

that grace, which "passeth all understanding," which at once converts

unrighteousness into righteousness, and which is vouchsafed to the sinful

Publicain while it is withheld from the sinless Pharisee. The passage is thus

interpreted by Parimèl-azhager

அன்பானிவனைவாரா துளைக்கமலத்தின் கண

வாநிவனைநதவடரெவாடு விரைநது

சேறவினெனினுண which may be thus

freely rendered, *he who passes suddenly over the lotos-flower of the heart*

*of those who think on him with affection, appearing to their mind's eye in that form in which their several systems of religious belief lead their imagi-*

nation to represent him. He adds

இதவிர பழமேனடந்தானென்பதோர் டெ  
யார்பற நிபபி நி துகடவுடகேற மூவா ருமுளர்  
*They are some who apply*



*this expression to another Deity, whom they denominated Pūmēnadandār he walks on flowers: those here referred to are the Saman'er or Jainer, who represent their twenty fourth Tīrt hacas, in Tamil jointly called Arugen from the Sanscrit, Arhah meritorious, standing on a lotos flower beneath a Pin'di*

*or A'soca tree crowned by a triple umbrella. The Saman'er claim Tiruvalluver as belonging to their sect and adduce this verse in support of their claim.*

“ High o'er the earth”—the words of the original *on the earth* and the whole second line, therefore, may

கிஷ்மிசை may mean  
be rendered they *shall*

*live long on the earth; all the commentators, however give it the meaning here assigned to it. The Latin translation is “ in loco terræ superiori diu vivet— —id est in cælo æternum beabitur,” and the paraphrase of Parimèl-azhager எல்லாவுலகிறகு டெயலாய் லீடடுவகினைகண ழிவினறி யர் மூவார்  
They shall live without decay in the world of final beatitude, above all worlds. This interpretation of the term, கிஷ்மை over, above, is certainly correct for it is only by a lapse from its proper meaning that it signifies on.*

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மலர் *A full blown flower*, the oblique in composition with the following term: the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix இன், are the same as the nominative.—மீசை *height, elevation*; as the latter member of this and similar compounds this noun must be translated by the prepositions, over, above, sometimes on.—கினான் *he who went, he who walked*; the third pers. masc. sing. of the past tense of வருதல் *to go*, used as an aorist participle: to explain this use of the past tense Parimèl-azhager quotes the following rule from the Tolcápiyam வராககாலத துங்கயுகாலத தும-நூர கருக ருமவிவர சமசா நவினவி-கி நகதகாலத துகரு நிபபொடுகிதைத ல-வினாநதபொருள வெனமரூர்-புலவர் *The wise have declared that the verb may be used in the form of the past tense and with the signification of the present and future when quickness or suddenness is implied.* It will be found, however, that Tiruval'lúver frequently uses the past form in a sense entirely indefinite and when he does not intend to express the quick performance of the action.—மான *greatness, honor, glory*; used adjectively, or in composition with the following term.—ஆடா *a fool* the nom. used for the obl. with the sense of the acc.—சேர்ந்தார் *they joined, united with*; the past tense third per. masc. plu. used for the participle, or, as



perhaps it ought rather to be considered, the contracted form of சேர்  
 நதவர் the pronominal participle past of சேர்தல் to join.—*திசைம* the  
*earth*; in composition with மிசை.—*சீடு* length, extension of space, or  
*duration of time*; used adverbially. The root-*சீ* lengthen, extend,  
 gives origin to the two neuter verbs சீரல், formed immediately from  
 it, and சீடுதல், formed from it by the affix து, which with the final  
 is converted to *சீ*, to grow long, or extend itself, and to an active, சீட-  
 டல், formed by doubling the final of the theme of the second neu. verb,  
 to stretch out, reach: this theme சீடு is also, a noun subs. denominated  
 by the Tamil Grammarians *சுதனிவந்தொழிற்செயர்* a verbal theme  
 in the sense of a noun signifying the state or action of a verb; such sub-  
 stantives may likewise be used as adjectives and adverbs.—*வாழ்வார்*  
*they shall live*; the third per. plu. masc. of the fut. tense of வாழ்தல் to  
 live, flourish, enjoy happiness, governed by the pronominal participle  
 செர்நதவர்.



## IV

வேணடுதலவேண்டாபையிலானடிசேர்

நசூர்க

சியாணடுமிடுமபையல்

(ச)

To him, whom no  
affection moves nor hate,

Those constant in  
obedience, from all ill

In this world and the  
next, are free.

“ Whom no affection moves nor hate”—this, though it conveys the general idea, is not an exact translation, வேண்டியும் may be more properly rendered *aversion* than hatred and the whole sentence, as explained by Parimèl azhager, ஒருபொருளையும்கிண்புதலும்வெறுத்தலும்இல்லாதவன் *he who is not affected to any thing, nor averse from any thing;* or, simply, *he who is without bias* This expression வேண்டுகலைவேண்டாமமை is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but

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affected by none, and it describes in other words the fifth of the eight attributes admitted by the A'gamas, as explained after the 9th. verse of this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so

rendered ; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

“ From all ill in this world and the next is free”—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.



வேண்டுகதல் *the possessing desire*; a

verbal noun in the form by which the verb is usually expressed.—வேண்டாமமை *the not possessing desire*; the negative verbal from வேண்டுகதல் *to desire*.—இல்லான for இல்லாதவன *of him who has not*, the participle in the masculine singular from

இல் *there is not*, the nominative being used for the genitive.— அடி

the nom. used for the 2nd or ac. case, and governed by the following

participle.—சேர்ந்தார்க்கு *to those united*; the past participle neuter

of the verb சேர்தல் *to unite* in the 4th or dative case plural.—யாண்

டும *always*; யாண்டு, as a noun, signifies ~~time~~, but connected with the particle உம் it takes the adverbial signification here given to it. The foregoing word ending in உ and this beginning with ய a shortened

இ-குற றியலிகாம is interposed, and the உ suffers elision.—இடுமபை *mischief, evil, affliction*, the nominative of the following verb.—இல்

*there is not*; this word like அல் *it is not* may form of the verb which the sense requires.

be used for any tense or

NOTE. The roots இல் & அல் do not give origin to any regular verb; they are confined to the negative form in which the former is thus conjugated,—இல்லை *I am not*, இல்லாய *thou art not*, இல்லாஹு *he is not*, இல்லாஹு *she is not*, இல்லை *it is not*, இல்லாமல் *we are not*, இல்லை *ye are not*, இல்லாஹு *masc. and fem. இல்லை neu. they are not*; these forms may, also, be used as விவரிக்குறிப்பு or conjugated appellatives, and they then mean *I who am not, thou who art not &c.* It has, also, the gerund இல்லா and இல்லாமல் *not being*, the

subjunctive இன்றேறல if not, the  
indef. participles இவ்வா  
the not being. அவ has

and இவ்வாற்த that which is not and the verbal  
nearly the same forms as இவ்.

இவ்வாமை

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V.

இ

ருளசேரிருவிவனயுஞ்சோலிமைவன  
பொருளசேர்புகழ்புரிநதாரம்மாட்டு

(10.)

Those who delight with fervent mind to praise  
The true and only Lord of heav'n and earth,  
No false ideas of right and wrong can cloud.

"Lord of heav'n and earth"—the original word here used to designate the

Deity is இறைமையன் which means a lord, a prince, definitely the Lord, God: the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet "only," the words of the original, *பொருள்சேர்புகழ்* ~~praise con-~~  
*nected with the reality or real nature of God,*  
 the divine unity.

manifestly including the idea of

"Right and wrong"—literally both deeds, that is *நன்றியும்* all acts according to the law, whether moral or ritual observances, and *தவிரும்* all acts contrary to the law. The orthodox Hindus hold that

the works of the law, by exercis-

~~ing the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge, works of every kind, the worship of the inferior deities, the performance of the sacrifices of the Śruti, the ritual observances of the Smṛiti, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has~~

hitherto attached to them has arisen solely from the illusions of Māyā from which he is for ever released. Hence the expression "false ideas," the original of which is இருள், literally darkness, but here used in the acceptation of *மயக்கம்* ignorance, inebriation, mental delusion.

Parimel-azhagar thus explains this

distich, — இன்ன தன்மை மத தென லொருவ

எாலு கநூற்பபடாமை மரின விசையை யிருளென நாம-நலவி வரையுமபி தத  
தற்கேதுவாகவி னிருவிவையுருசேராவென நுகக நிரார்- இறைமைகருண  
குகளி ல் ராயி னுரையுடைய லொன

ககருதிய நிவி லாரீகூறுகி னறபுகழ்களைபொ

ருளசேராவாகி னவைமுற றவுமுடைய

ஶிறைவனபுகழேழ்பொருள சேர்புக

முழன்பபடபது He calls

that mental delusion which arises from matter,

the nature of which no one can explain, darkness

and, as good works are the cause of mortal births,

he says the

effect both of good and bad works ceases.

The praises

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addressed by the ignorant to

beings whom they imagine to be deities,

but

who poss-

sess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality. The word *அவிசை* rendered *mental delusion* is a corruption of the Sanscrit term *अविज्ञान* formed from the root *ज्ञा* know by the incrementive *अ* prefixed and the privative *वि*: this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

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இருள் *darkness, ignorance*; the nom. with the sense of the third abl. in *ஒடு* governed by the following participle.—*சேர்* *joined, united*, the root of the verb *சேர்தல்* *to join*, used as an indefinite participle. Roots similarly used are called *விவணததொகை* *the conjunction of the verb*, because the meaning of the three times is conjoined in it; the Latin commentator, considers this form an abbreviation of the future participle *சேரும* *that will join* and in this he agrees with the R. C. J. Beschi, who in explaining the several species of *தொகை* says (vide Pars 2. Chap. 2. No. 33. *Clavis humaniorum literarum sublimioris Tamulici idiomatis*) “*விவணததொகை quando participium ita abbreviatur ut tempora discerni non possint, et fit quando participio futuri detrahatur*—*vel* *உம்* *et tunc supponere potest pro quolibet tempore. Sic, பொருகனம் inservit pro பொருகனம்-பொருகின நகனம்-பொருகனம்; வாழநதருடி-vel வாழுகின நருடி-vel வாழுகருடி-வாழுகுடி- et வாழுகுடி.”* I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the Sūtram of the *Tolcāppiyam* *விவணததொகை* is declared, the Commentator says *விவணததொகை* *யென ந து-உண-தின-முதவியமுதவிவணததொகை*



யி ன ட று பெ ய ற ய த த ன ன ற பி ற ந த பெ ய ரெ ச ச த த யு ண ற் த ி ன - தொ கு  
 த் ய ற வ ன - அ க ர மூ ம - ி ன ற - கி ன ற வெ ன லு ம மூ ம ற ம - அ வை க ா ல த த் தி ய லு  
 த ல ற வ து கொ ல ய ற வ ன the term verb implies un', tin eāt and the rest being  
 verbal roots, but it must be taken here, the whole being put for a part,  
 to signify a participle originating from it. Connectives are the temporal  
 termination of the participles, namely a for the past, nīndu and cīntu  
 for the present, and um for the future; the conjunction of the meaning of  
 these times is exemplified in the word col-yanei, which, as he proceeds to

( II )

explain, may be rendered *an elephant  
 which has killed, which kills, or  
 which will kill.*

On this authority I consider ேஃர்,  
 as it certainly is, the root used as an indefinite  
 participle and shall so describe all similar  
 terms.— ேஃ

two; the adjective form before consonants of  
 ேஃர், before vowels it becomes  
 ேஃர்.—விவர act, deed, work; the nom.

**governing the neg.**

verb சேர. — உம் *and*; உம் added to nouns of number and multitude or to interrogatives gives them a determinate meaning; thus இரண்டும *both*, நான்கும் *all the four*, பறவைமேலொழுகும் or யாவும்பறந்தன *every one the birds flew away*, அஃதயாரும்றியாந் *none can know that*. — சேரா *will not unite*; the third pers. neg. of

சேர்தல். — இறைவன் *the Lord, God*; the nom. in regimen with the preceding part. and in comp. with the following

term. — பொருள் *reality, truth*; under the same regimen a இருள். This word is used by Tiruvalluvar in various significations, of which examples will hereafter appear. — சேர் as above. — புகழ் *praise* the

nom. for the ac. governed by the following part. — புரிந்தார் *they who love*; the contracted pron. part. past of புரிதல் *to love*, used indefinitely. — மாட *in*; the abl. for the 7th. case or 3rd. abl. of மாடு *a place*, used as a preposition.

பெ

பிறிவாயிவநதவித்தானபொயதீரோ

நெறிநினமுர்நீடுவாழ்வார்  
 முக்க  
 (கா).

Those who pursue the path  
 of his true law,  
 Who is of sensual organs  
 void, in Heaven  
 Shall dwell in  
 never-ending bliss,

“Sensual Organs”—in the original  
 பொறிவாயிவநது the five portals of  
 sense, according to Parimèl-azhager  
 மெய்யாயகணமுக்கடுசெவி the body,

mouth, eye, nose and ear ; God, being purely spiritual, is void of those organs, but is to be contemplated as being all eye, all ear &c. as he possesses the energy of any sense innately, not derived, as in material beings, from the excitation.

( 12 )

of the corporeal organ.—The first part of this distich *பெர நிரவா பிவிரதவித தான* may, also, be rendered *he who destroys the five senses* by relieving those who obey his laws from future births and making them participant in his spiritual nature.

“ Shall dwell in endless bliss ”—the expression is the same as that which concludes the 3rd distich of this chapter, namely *நீடுவாழ்வார்* which means literally *they shall live durably*, but is interpreted by all the Commentators as *signifying the state of final beatitude.*

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பொறி *the senses*, as sight, hearing &c.—வாயி *the organs of sense*  
 as the eye, ear &c.—ஐந்தை *five*: these three terms from a compound  
 governed as in the ac. by the following participle.—அவிததான *he who*  
*rejects or destroys*; the past participle of அவிததல், used indefinitely.—  
 பொய *falsehood*; the nom. for the obl. with the meaning of the 5th  
 case or 2nd abl. and governed by the following participle.—தீர் *which is*  
*free from*; the root used for the indefinite participle. From this root are  
 derived two verbs, a neuter தீர்தல் *to become finished or determined, to*  
*become separated*, and தீர்தல் *to finish, settle, decide*: as here used it has  
 the second meaning of the neuter verb.—ஒழுக்கம் *a rule, law, ordinance*;  
 the obl. used for the gen. but at the same time in regimen with the pre-  
 ceding part.—நெறி the nom. used for the obl. with the meaning of the  
 7th case or 3rd abl. தினார் *they who stand*; the past pron. part. plu. of  
 நிறுத்தல், used indefinitely. This distich from the commencement to the  
 last term inclusive affords a continued instance of the தொகைகள், the  
 affixes forming the cases of the nouns and indicating the tense of the par-  
 ticiple being suppressed and the meaning depending on juxta-position  
 only. The proper affixes being supplied the passage will stand as follows  
 பொறியினவாயி லகனிவரை நடுவரையுமவிததானதுபொயயிற்றிறுமொழுக்க  
 கதவினெறியினகனினார் *They who stand (in) the way (of) the law,*  
*which is free (from) falsehood, (of) him who rejects (all) five (of) the*  
*organs (of) sense*: the words in Roman shew the force of the affixes un-  
 derstood in the original and how supplied.—நீடு *durably*.—வாழ்வார் *shall*  
*live*; the 3d per. plu. masc. governed by the part. தினார். It must be re-  
 membered that the masc. plu. but not sing. always includes the fem.

தனக் குவமை மயிலலாதா  
னமுளசேர்ந்தாரீக.

கல்லான

மனக்கவ்விலமாறறலரிது

(எ)

The anxious mind, against  
corroding thought,  
No refuge hath, save at the  
sacred feet  
Of him to  
whom no likeness is.

“Corroding thought”—this version  
but faintly expresses the meaning of the  
original; மனக்கவ்வை literally *anxiety or  
restlessness of mind*, here includes every  
grief “that flesh is heir to,” every affliction that  
arises from the connec-

tion of the immortal spirit with perishable matter, which causes in the Soul

a continual anxiety to shake off her "mortal coil" and to rejoin that heavenly source whence she is derived, and which in Tamil is expressively called (ஐக்)

her home. This explanation is furnished by Parimèl-azhāger; his words are

தாளசேராதா டி ம விக  
கேதுவாய்காம வெகுளிமயக்கங் கவிராம  
நறறமரட

டாமையி றபி றநதய றறனவருநது  
எபயசளுமுந சுவரோனபதாம They

*who're not united with his feet (not constant in obedience to him), having been born again from their not being able to release themselves from desire, anger,*

*and the various delusions which are the causes of human births, are said to be overwhelmed with affliction by these delusions.*

"Of him to whom no likeness is"—the Latin commentary renders the original

"qui sibi similem non habet," but as உவமை is

an abstract noun it  
ought to be *qui sibi similitudinem non habet.*

The author says, not merely that  
there is none like the deity, but that there is no  
similitude by which he can be  
described, no figure of human speech by  
which his nature can be expressed.

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*தனக்கு to himself, the*  
dative of *தான.*—*உவமை*  
*similitude*; forming a  
compound with the following  
negative.—*இல்லாதான* the same as  
*இல்லாதவன* of *him who has not*; the  
participle indefinite in the masc.

sing. of the defective v. *இல்*, the nom. being used for the gen.—*கூன*  
*the feet*, for *தான* the *த* being changed to *ற* by the preceding *ன*; the  
nom. for the ac.—*சேர்க்குதாரக்கு* to *those who join*; the pr. part. past. in  
the dat. plu. of *சேர்தல்*—*அல்லாவி* *without*, the final *வி* being changed  
before *ம* to *வி*, used for *அல்லாமல்*, the negative gerund of the impersonal



verb அல் *it is not.*—மன of the mind; the oblique of மனம் used for the 6th or gen. case.—கவலை anxiety—மாறறல் *the changing*; a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb.—அரிது *is impossible, lit. difficult.*



## VIII.

அறவாழியநகுணன  
 றுளசேர்நதார்ககல்லாற  
 பிறவாழிநீநகுலரிது

(அ)

Hard is the transit of this  
 sea of vice,

Save by that Being's  
 gracious aid, who is

# Himself a sea of virtue.

“ Sea of vice ”—அறவாழி the *Sea of virtue* occurring at the beginning of the couplet as an epithet of the Deity, அறவாழி the other sea signifies, con-

sequently, the sea of that which is different from virtue, that is of vice: Tiruval'luer frequently uses this term, அற to designate the opposite of some quality or thing previously mentioned.

“ That Being's gracious aid ”—the term here used as a name of the Deity அருதனை is derived from அம் beauty and தன்மை literally coolness, freshness, figuratively kindness, mercy, and the compound means, therefore, beautifully merciful. This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahmà and of Arugen: in reference to the latter Parimèl-azhager says,—அறவாழியென்பதனைத் தருமசக்கர மாகிய தவறையுடையவகனைனென துகா பபாருமுளர் *in cre are some who explain the term aravāzhi as referring to that Andan'en who caused and possesses the circle of virtues.* ஆழி signifies, a circle as well as the sea, and the title அறவாழியகனை, though assigned by the R. C. J. Beschi in the Sador-agarādi to the Supreme Being, is in all other Tamil dictionaries given to Arugen. The Jainers refer, under this interpretation, to this distich for further proof of Tiruval'luer having belonged to their sect.

அற of virtue; the oblique of அறம் forming a compound with the following term.—ஆழி a circle, the sea.—அருதனை of the merciful, of

God; these three terms form the compound called குணதொகைதொடர்மொழி, the two former qualifying the latter, though not connected with it by an adjectival termination, or a substitute for it.—*குடி* for தர *the feet*; the nom. used for the ac. in composition with the preceding term.—*சேர்ந்தார்* to those who join or adhere to; the dat. case governed by following gerund.—*அவ்வரை* except; this word is properly the subjunctive of *அவ்* meaning *if not, though not*, but here and frequently throughout this work it has the signification of the gerund *அவ்வரம்பல* *not being*, which must be generally rendered in English by the terms *except, besides, but*: as *எகனல்லாமற்கடவுளினது* *there is no god but the only god*.—*அிற* the other: this word; which signifies literally *different in kind or order*, is in comp. with following term, with the force of an adj..—*ஆழி* sea.—*சீர்தல* the swimming; a verbal in the nom. governing the following verb.—*அரிது* is impossible.

NOTE. The last word, though it has all the force of a verb, is, like many similar terms already noticed, an appellative noun, derived from a root not used as a verbal theme, conjugated as a verb. This species of word, peculiar altogether to the Tamil language and some of its descendants, is called *வினைக்குறிப்பு*, from *வினை* *action* and *குறிப்பு*, a sign, symbol, which the R. C. J. Beschi renders "Indicativum verbi" the following *Sūtram* from the Nannūl, translated with reference to the commentary, sufficiently describes its nature,—*செய்குறியுதவி* *அந்நொறு* *நி முனாறு* *அனவி* *வினைமுதன* *மாதவினாவி* *அககலவினைக்குறிப்பு* *பெ* *The appellative noun used as the indicative of the verb is derived from terms of six kinds, namely, from those implying property, place, time, a bodily member, quality and profession, and of the six incidents of the verb aforementioned, namely the agent, the instrument, the place, the action, the time, and the object, it takes those affixes only that exhibit the agent, but it has none of the forms which serve to indicate the rest. The appellative is conjugated through each person, gender and number, but is entirely indefinite as to time, mood &c. and must be construed, therefore, by adding simply the substantive verb to the proper meaning of the term. Thus அரிது is derived from the root அர் or அரு hard, difficult, which is used only in composition with other terms taking the form of the fa. part., as அருவகாடு a wood difficult of access, never as a verbal theme, there being no such verb as அருதல் to become difficult. The appellative formed from this root by the affix இயன் is அரியன், called பண்படியாகப்பிறந்த வினைக்குறிப்புமுறது an appellative derived from a term signify-*

ing quality and indicating the juu meaning of the zero, and means, therefore, he is a hard man and, when conjugated though the other persons, அரியன she is a hard woman, அரிது it is a hard thing, or it is hard, அரியை thou art a hard man, &c.

அறிவேன. *I am a hard man*, அரியர் masc. and fem. அரிய neu. *they are hard* &c. அரியர் *ye are* &c. அறிமொம *we are* &c. It must be observed that the neuter form only can have the absolute meaning of the verb, all the rest include the idea of personality; கீயரியை and அரசனவிலலினன must be construed *thou art a hard man*, and *the king is a bowman*, or *the possessor of a bow*, not *thou art a-hard*, or *the king has a bow*. At the same time that appellatives have the form and regimen of verbs, they have also the form and regimen of nouns, and they are then called விவனைக்குறிப்புடையவர் *the appellative indicative of the verb used as a noun*; thus அரியை, an appellative conjugated in the second person singular may be declined through every case as a noun, as அரியை *thou art a hard man* nom., அரியையை *thou art* &c. ac., அரியையால்-ஒடு *by or with thee a hard man*, அரியைக்கு *to thee* &c., அரியையில *from thee* &c., அரியையது *of thee* &c., அரியைக்கண் *in thee* &c. This extraordinary idiom is the cause of a peculiar terseness and energy of expression in the High Tamil, as the following examples of the regimen of the conjugated appellative will shew, which, perhaps, no other language can imitate.—கொடியைசிறிடுமவையடிததாய *thou a person of a cruel disposition hast beaten me a poor miserable man*; here கொடியை an appellative conj. in the 2d pers. sing. is the nom. to the verb, and சிறிடுமவனை conj. in the first pers. the ac. governed by it; to express the meaning of this sentence would require in low Tamil as many words, as it does in English, as it must be rendered கொடுமையுள்ளவனாயிருக்கின்றீர் அமையுள்ளவனாயிருக்கிறவனவையடிததாய :—அரிய உடையவர்க்கு வேன *I can make hard things easy*, here the two first terms conj. in the 3rd pers. plu. neu. are governed in the ac. by the verb.

IX.

கொளிற்பொறியிறகு

ணமி லேவ யெண

குண ததான

(11) வளவணங்காததவல

(க)

Of virtue void, as is the  
palsied sense,

The head must be, that bows  
not at his feet,

Whose eight-fold  
attributes pervade the world.

“As is the palsied sense”—the original says the irreverend head is like an organ of sense void of its peculiar property, as an eye, which has lost its sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

“ Whose attributes eight-fold pervade the world ” — Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

*The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not its peculiar property.*

The qualities here intended are the principal attributes of the deity, limited by the Author to eight. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead ; I shall examine, therefore, at some length the commentary of Parimèl-azhager on this verse, adding, for the sake of further illustration, an explanation of the attributes as contained in the Védas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the six



**தூயவுடமயினனாதல from தூய**  
*pure உடமயினன embodied and*  
**ஆதல : not subject like created beings to the**  
**incidents of birth, life and death and all**  
**the illusions of mundane existence, but**  
 assuming at pleasure, for the purpose of manifesting himself, a corporeal form  
 of perfect purity; it may be rendered,—*The Ever-Pure*. Thirdly, இயற்கையு  
 னர்வினனாதல from இயற்கை nature, property உணர்வினன he who possesses  
*knowledge and ஆதல ; not acquiring knowledge through the medium of the*  
*sensual organs, by penance, meditation and other means, but possessing it in-*  
*tuitively,—The intuitively Wise*. Fourthly, முறதுமுணர்தல from முற  
 தும wholly, entirely and உணர்தல to know; he whose faculties, not subjected  
 to the alternations of watchfulness and sleep, nor liable to any interruption, are  
 at all times in active operation,—*The infinitely Intelligent*. Fifthly, இயல்பா  
 கடுபாசங்கடவி நீங்குதல from இயல்பு nature பாசங்கடவி snares, bonds  
 and நீங்குதல to be separated from neu.; he who, though constantly witness-  
 ing the operations of matter, cannot by his nature be affected by it's illusions  
 or impeded by it's restrictions,—*The Immaterial*. Sixthly, பேசருளுடைமை  
 from பேசுதல, அருளுடைமை kindness, mercy and உடைமை possession,—*The Most-*  
*merciful*. Seventhly, முடிவிலா திறதுடைமை from முடிவில் endless ஆ  
 திறல power and உடைமை; he who whose power is constant being subject  
 neither to increment nor decrement,—*The infinitely Powerful*. Eighthly,  
 வரம்பில்லாபுடைமை from வரம்பில் boundless இன்பம் happiness and  
 உடைமை: he whose happiness is not liable to destruction or intermission,—  
*The infinitely Happy*.

Secondly, the qualities referred to in Parimèl-azhager's commentary by the  
 words "anima and the rest" the ash'ta aiswaryam or ash'ta mahà siddhi, the  
 eight great powers, are not properly the attributes of God, but certain  
 faculties appertaining indivisibly to divine nature, and, as such, not confined  
 to the Supreme Being alone, but participated by all who rank as Deities.  
 The possession of these powers constitutes the distinction between divinity  
 and humanity. they are innate to the superior Deities, as Brahmà, Vishnu,



'Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *āṭhā-yōgam* and are exercised, accordingly, by Nārada, Atri and the other Rīshis and Patriachs, who have acquired them by this means. They are thus enumerated in the Amara-siṃha and explained in the Commentary on that work entitled *Guru-bāla-prabōhica*. First, *ஊகிஷா animā*; the power of reducing his bulk to the size of an atom.

( 19 )

Second, *உயிஷி mahimā*; the power of increasing his bulk illimitably.

Third, *கணிஷி garimā*; the power of counteracting the law of gravity by

rendering himself heavy. Fourth, *அயிஷி leg, himā*; the power of counteracting

the law of gravity by rendering himself light. Fifth, *புரூஷி prāp̄ti*; the

power of obtaining the fulfilment of every desire. Sixth, *புரூகாஷி pracāmyā*

the power of penetrating every where,

unrestrained by natural obstacles. Seventh, வாஸிதா *vās'itā* the power of compelling all creatures to act according to the will of the possessor. shape at pleasure.

Eighth, வாஸிதா *vās'itā* the power of assuming any

Thirdly, the verse referred to in the commentary as containing an enumeration of the attributes differing from that given is the following.

கடையிலா ஞானத்தே தாடுகாட்சிநியமேயின

பம

யிடையுறுநாமமினமைவிதித்ததே

காததிராகவகலினமை

யடைவிலா வாயுவினமைய்நதாாயகவகலினமை.

# யுடையவனயாவனமற நிவவுலகி

## அககின்றவனமே.

Of the eight attributes here mentioned four are positive and four negative. The positive attributes to each of which the epithet கடையிலாத, endless infinite must be considered as common, are—~~firstly, அந்நிவவுலகி infinite wisdom~~; secondly, கடையிலாத infinite intelligence; thirdly, வீரியம infinite power; fourthly, இன்பம infinite happiness. The negative attributes are—~~first, நாமமினமை without a name~~; secondly, கோதிரமினமை without a tribe; thirdly, ஆயுமினமை without sinility; fourthly, அநதாபமினமை without impediment. This verse the 76th of the 12th Part of the "Dictionary entitled Sulāman'i-Nigand'u follows the doctrines of the Jainasect to which the author, Mandala-purusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Cural's in use among the Jainers attributed to Cavi-rāya-pan'diten;—

சுவாமிகடெடடுகருணைககரை உன - அனநதநூனம - அனநததரிசனம - அனநதவீரியம - அனநதகம - நிரகாமம - நிரகடுகாதநாம - நிராபுஜியம - சகலசமயியகீததுவடுமனனுந்நதவெடடுகருணைககரை யுடையசரவகருனபாதககரைவணககாததவலிபிணந்தோடுசரியென்றவாறு. The terms here employed are Sanscrit; அனநத is the same as கடையிலாத; the second at-

tribute அனநததரிசனம  
with the expression used

signifies *infinite perception*, corresponding in the preceding enumeration, but the last

nearly  
differs.

considerably being composed of the words

உலக all and உலகீசு goodness

and signifying *The All-bountiful* : in some dictionaries this attribute is அழியா வியலு indestructibility. According to the Jaina doctrine these attributes are considered as perfections of the divine nature, contra-distinguished to an equal number of defects to which human nature is subject ; these are thus enumerated in the verse following that above quoted from the Nigan`du.

மனனியவநிவுகாட்சிமஹ

ததலேவதனியததோடு

துனனுமோகனியமாபுததோடீநா

மகோதிரகுகள

முனனுறும

நதராயமொநிநதலெனஞ்றறமாகும

இணவைதீநதோனியாவனியாவர்க்கும்கைற  
வருமே.

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to which man is liable, either from plea-

sure or pain, the delusion to which he subjected by desire and other passions,

designation by name, division into tribes, and families, decay from old-age, and, finally, the thralldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world*, and in concluding this he adds, *he who is free from all these defects is the Lord of all*. The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births; that being, who is not only

free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is

God, the Supreme Being. Imperfection may be compared to darkness and perfec-

tion to light; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light; where

darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *ex parte ante*. But, though defect is thus originally inherent in nature, it is not permanent and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a

being has divested himself of inherent defect,

he necessarily attains perfecti-  
on,—he becomes God.

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**Before this ultimate state can be obtained, however, there are many in-**

termediate stages to be passed, extending in a continued chain of being from the lowest hell (*nigôdam*), from which there is no redemption; to the highest heaven (*aham-indra-lôcam*), attainable only by those who are destined to the exalted state of Arhah. In each of these stages beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind: thus demons and those punished in the various hells are liable to them all, or are released from the effect of some only to increase their

torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less; the well instructed Saman'en, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state (*mócsam*) is attainable by the human race only, and by none other, not even by the Deities, who to obtain it, must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection; no change, therefore, can affect them, no evil reach them, no sin stain them, ~~they rest in perfect equality and infinite happiness.~~ They are not merely equal, they are the same, ~~as they constitute but one essence~~ and that essence is God. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguished than the rest: these are the *Jina* or *Tírt haca*, who revealed to mankind the sacred books on which the religious belief and practice of the *Jainas* is founded, namely the *Prathamánu-yógam*, *Caranánu-yógam*, *Charanánu-yógam*, *Dravyánu-yógam*, which, though differing totally from the other writings known by that name, the *Rích*, *Yejush* &c, are also called the four *Védas*. The *Tírt haca* successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly constitute the deity to whom the worship of the *Jainas* is addressed, known, as already stated, by the common name of the *Arugen* or *Arhah* and by a variety of others of *Tamil* and *Sanscrit* origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the *Tírt haca*, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the *Jainas* to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is

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indeed acquired by meditating on him, but that beatitude is obtained by the acts of the devotee,

not vouchsafed by the grace of the Deity.

The attributes, as stated in the Védas differ, in terms and arrangement at least, from those deduced from the A'gamas. Two enumerations are commonly referred to; one is found in the Dahara-vidya-pracarana, a chapter of the Chândôgya an Upanishat of the Sâma-vêda; and is called *gunâshî'tacam the eight attributes*, and another in the Mantra-sâtra, an abstract of part of the

**At harvana-vêda, this is named**  
**the *gunashat'cam the six attributes*** The termination *twam*, answering to the English *ness* and used to form abstract nouns,

is generally added to the Sanscrit terms employed to express the attributes; it is omitted, however, in the first series,

as the use of appellatives will render the explanation more intelligible. The attributes of the *gunâshî'acam* are thus stated.

First, **ଅପାହତା ପାପମା** *apahata-pâpma*

from **ଅପାହନ୍ତି** *apahanti* to destroy totally

and **ପାପମ** *pâpam* sin,—The Exterpator

of sin. Secondly, **ସର୍ବାକାରଣ** *servacâraṇa*,

from **ସର୍ବା** *serva* all and **କାରଣ** *câraṇa* a

cause,—The universal cause. Thirdly, **ସର୍ବା**

**ବ୍ୟାପକ** *serva-vyâpaka*,



from ஸர்வச் சேவா and ஸர்வ

சு வ்யாபகா he who pervades, — He who pervadeth  
all. Fourthly ஸர்வ நிவ்யாஜிக் சேவா-niyāmaca

from ஸர்வச் சேவா and நிவ்யாஜிக்

niyāmaca he who fixes, appoints, — He who establisheth all. Fifthly, நித்ய  
nitya eternal. — The Eternal. Sixthly, சுகிருதிஜயா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா  
from சுகிருதிஜயா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா  
peculiar derivation from சுகிருதிஜயா, act,

meaning that which is produced by some act,

and ஜயா ஸு ஸர்வா dayālu he who shews favor; the  
whole compound, therefore signifies, — He  
who sheweth

mercy without regarding the acts of those to  
whom it is vouchsafed. ஸர்வா ஸு ஸர்வா prāpya; the

meaning of the term ஸர்வா ஸு ஸர்வா is explained

by the words ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா ஸு ஸர்வா  
that which is  
worthy to be obtained, — He who ought to be

obtained. ஸர்வா ஸு ஸர்வா prāpaca; this word, of the  
same derivation as the fore-

going, denotes the agent or cause and signifies, — He who causes the obtainment  
of beatitude. The two last attributes are founded on the peculiar tenets of

the Advaita, or Védānta schools, which declare absorption into  
of the Godhead to be the state of final and immutable beatitude  
the essence

; the Deity

is consequently, both *prápya*, the *object* which all should be desirous to obtain and *prápaca* the *agent*, by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashat'cam* are—first, ஸர்வஜ்ஞாநம் *serva-jnyánatwam*, Omniscience: secondly, ஸர்வஸ்வம் *serva-swat*

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தன் ஸர்வஸ்வாத்நரத்வம் *serva-swatantratwam*, Omnipotence; the two last members of the com-

பவு ஸர்வம் *own* and

தன் ஸர்வம் *free-will* signify literally independence: thirdly,

நித்யத்ருப்தம் *nitya-trúptatwam*, eternal Felicity: fourthly, சர்வம் சதவிஷயம் *alucta-balatwam* infinite Power: fifthly, சர்வாதிபேதம் *anádibodhatwam* Knowledge without

beginning: sixthly, சர்வாதிகாரம் *ananta-rúpatwam*, lit. form without end, Omnipresence. These are, also, called

'*sacti-shat'cam* the six powers, but they must not be confounded with the *sid'dhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable

attributes of the living God ;  
of him who is the ultimate object of all worship  
and of whose various energies every name the  
human imagination has deified is but the  
type.—These Attributes, as they agree in  
number, so they will be found to vary but  
little in meaning from those which follow.

Vira-māmuni, by which title the R. C. J.

Beschi is best known as a Tamil

author, in the 27th book, *சூப்பபட்டமை*, of his epic poem the *Tembavāni*,  
commencing with the 156 and ending with the 163 verse, introduces Joseph  
the husband of Mary explaining the attributes of the Deity: of these I  
shall quote only the two first, as the remaining  
six contain merely the sepa-  
rate illustration of each attribute, of which a shorter and, therefore, more  
perspicuous explanation will be given in another work. To each verse of this  
poem the author has added a prosaic gloss, frequently expanding into a com-  
ment, from which, as affording a fuller view of the subject than the text, the  
translation is made.

ஈ நிலைநடைமடிகிறவுமொருகறைமுற நிலைமையுநதொழ்தற்குநதெய்வ  
மாநிலவியலபேயேரிதாயகிவந்ததுவரும்பல்விறையெனநூலொர்  
ஆநிலக்கணங்களுரைததையுள்ளொணுண்டகையிலென்னெனருர்  
தாநிலசுடலாமையுநிந்தனை  
எசாறறுதுமபுனசொலாலவையே

மடமுன நியெல்லொ நனம்கிணறவு மெல்லொகருறையிணமயுமென  
 நியவிராண்டேயெவரும வணககததரு மெயககடவுட்குரிய மாருதருணம  
 தாமே - இதுயொகககொண்டி சிவிராதபல்கொம்புகளினறணமயாவிச  
 குண ததைதவிரி ததுநூ லேசர்மெய்யான  
 தேவவரைய நியதற்கா நிலககணகக  
 விரிசொசொவியியவையெய  
 லாமுடையொன றேறவனெயென முசவற்று

ளொன  
 ருயிணுய குறைநதெல்லொ வறறையு ம்லொதவனறேறவனல்லெ மென முர்  
 ஆடையாள்ளவி தகதகதிருளருரியவணமையாமெழுதினறபோலந்ர னுமெ  
 னபுனொசொல்லொ லத்தெயா நிலககணககவிரிசொவியிககாட்டுவேனெனரு  
 னா மடமுன நியெல்லொ

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\*தனவயததாதனமுதலிலுதல்தருமபொறியுருவிலுதல  
 மனவயததெல்லொநவமுள னுதலவயினெருறுமவியாபகருதல  
 பினவயததின நியொருங்குடனவணததுமபிறபயிததகாணுதல  
 பொனவயததொளிர் வானமுதெல்லொவுல்கும போறறுமெய்யிணறமெயி  
 னிகிரியே

தனனொலாதலுநதுடகக மின நியாதலு மைமபொறிகருரியவுருவிலுதல  
 லுநிலெபெறறசகலநனமையுளருதலுமெய்கும வியாபகருதலுந தனவரண  
 யல்லொடுதா ருதலியின நியெல்லொவறறையுமொருங்குடனபடைதவாதி  
 காரணருதலு மென நியவாநிலககணககள பொனெனளிர் வானுல்கு முத  
 தெவவுல்கும வணககததருமெயககடவுளின. தேவதததுய ம் தேயெனரு  
 னெனக

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

~~Existing by himself; existing without beginning; existing independently~~ of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These six attributes, expressed in the same terms, are, also, found under the word குணம் - கூ in the Togeï-yagarâdi or third division of Vira-mâmoni's Sadur-âgarâdi, or dictionary of the high Tamil in four, parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnül-vîlaccam.

யாபபுறநல்மெலையிவிரைநதவொர்சடகுணன்  
காபபுறயடிதொழீஇக்காடடுதுமயரபடு

Having, to obtain his aid, worshipped the feet of the only God, who united with all God, possesseth the six attributes, I proceed to explain the rules of Prosody.

use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vīra-māmuni: I add,

therefore, an explanation of each in the words

by which these attributes are more generally expressed. First, தவையதாதல் is explained by the words ச்ருவெசுவரன தானாயி ருக்கிரா he is of himself the Lord of all; secondly, முதலிலாதல்—அனாதியாயி ருக்கிரா he is Eternal; thirdly, உடம்பிலாதல்—சீராயிலாமலி ருக்கிரா he is Immaterial; fourthly, எவ்வநலமுளாதல்—அளவில்வாதசகலநனமைச்சுருபியாயி ருக்கிரா he manifest himself in everlasting and universal goodness; fifthly, எங்குமவியாபகாதல்—எங்குமவியாபிததிருக்கிரா he pervadeth all space; sixthly, எவற்றிறகுமகாரணாதல்—எல்லாவற்றிறகுமாதிகாரணமாயி ருக்கிரா he is the First-Cause of all. The first of these attributes is expressed by the same term as the first of those taken from the A'gamas, and it agrees with the third of those from the Sulāmani Nigan'du, with the fourth of the series from the Sāma, and the second of that from the Atharvana-véda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus the second, not found in the series from the A'gamas, is the same as the sixth of that of the Jaina sect and the fifth of the gunáshtacam and gunashat'cam.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-mālei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bodhaca-swāmi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Jnyāna-upadēsam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (முந்தினகாண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phraseology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சுறுவேசுவரன தானாயிருக்கிறானென்று மெய்ப்போதுமிருக்கிறானென்று  
 மவர்களைத் தோமான்னை நமகருசரீரமிருக்கிற துபோலே யவருகருசரீரமு  
 ண்டென நுசொல்லக்கூடாது - அநேனை நுல மட்டோடே கூடியி

ருக்கிற பல்பலவயவங்கள் குடே ல சரீரமான் து  
 கூடியன பொருளாயிருக்க -  
 க இ கா ள ள வ வ ய வ வ க வ ர  
 யு ண ட ர க கி ய ன னி யோ ன னி ப மாய து க வ ர க

சிதய ஹைண்டாயி நுககவேனும் - ஆனபடியி னுலேசரி மாணது தானுயி  
ருகிற நபொருளாக மாட்டாது - ஆனகயாலேதானுயி நுககிற சதுவேசுவா  
னசரி ததோடே கூடின பொருளென துவிசாரிக்கவொணனாது - இப்ப  
டியேசரி யிலவாதவொன சித சதுவேசுவா துகருமூனருமலக்ஷணமெ  
னதுசொல்லு வாயாக இ ன்ஃபபடியி நுககயிலே சதுவேசுவா நதவியி

லேயானு மார்பு முதலான ஆ லங்கவிலே யென சி த்ரீம ஹ்ரி பைகடுகொன  
டி. நுகயிரு றொன துமங்கவடுகே விவாகமபணணி னுறொன துமங்கவடுகவேசி  
பீடடுககு படுபொரு றொன துயி தமுதலான வீண விவிராயாடடுகவிர விவிர  
பாடி னுறொன துமங்கேரிககிற து அ றி வினகுன நசசகி டுலேவருநி ந துநத  
விமபொபாவத துகருக காரணமா யி நுககுமென சி ததறகுச சநதேகபபடா  
தேச துவேசுவான வர் தானுயி நுககிற வருமாயெப்போ து முளவருமாயச  
சரி யிலவாதவருமாயி நுககிற போதேயவருககு ருபடுமெதென து இனிமே  
றசொல்ல ததகக தாகும - இ துநா

லாமபாட ததுலேவெளிப்படுத்த துவோம.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all can

not be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as SIVA) or on his breast (as VISHNU), that in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no



doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal, and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.

இக்கேள்வியையொழிய நியமணமாய் வொரு விசேஷமுண்டி - அதே  
 தேவகுற காரணமானது காரியத்தாகு நனமை யெல்லாவ கொடுக்கிற  
 தென்கிறது காரியத்தைக் காரணமான அண்டாகுகிற தெனது சொல்லப்ப  
 ம - காரணத்தினாலே கொடுக்கப்படுகிற நனமை காரியத்திலே யிரண்டு  
 வகையாயிடுகலாம் - ஒருவகையாவது - காரியத்திலேயே குகிறதெல்லாவ  
 காரணத்திலே சரியாகிருக்கிறது - இத்தவகையிலே அக்காரியத்தினையே  
 சேர்ப்பினாலும் - சிவகதைசரிவகமானது பிறப்பிக்கும் - மறுஷ்டிராமது  
 உலகப்பிறப்பிப்பான - இப்படிப்பட்ட காரணகாரியத்தை விசாரிக்கும்  
 போது காரணத்திலேயிருக்கிற நனமையெல்லாவகாரியத்திலே சரியாயிரு  
 க்கிறதே

நாட்டிய - அற்ற கருணை சூலாயி னாது - இப்படிப்  
 பட்ட காரணகாரி

யதநாச - அனுகூபகாரணமென தும் - அனுகூபகாரியமென துஞ்சொல்லாத  
 தகும - இப்படிப்பட்ட காரண காரியவகைதவிர தவறொரு காரணகாரியவ  
 கையுண்டு - அவை விநாயகசூரிடத்திற்கா - ததிடுலையிருக்கிறபாவமுஞ்  
 சபாவதத்துக்கூடத எல்லா நனமைகளுவ காரியத்திடுலையிராமற் காரணத  
 திடுலையிருக்கிற நனமைகளுவகளுளே உபொன அகாரிபத்திடுலையிருக்கும்  
 அடுபட்டபடியினால - சிறபசாரிடையவறொரு விகிதகதைபுண்டாக  
 கிணை - குறவிலுணவன உலபாத்திரததைவயநதநான - பூர்வகுளினே  
 விவரித்த மாணிக்கங்களுடைய வெயிலுக்கு சூரியனானது காரணமாயிருக்க  
 கிறது - இநதவகையுள்ளகாரணகாரியத்தைப்பார்க்கும்பொழுதுகாரணமாய்  
 கிற - சிறபசாரியிடத்திலேயிருக்கிறபடித்தெலமுதலான - நனமைகளை  
 காரியமாகிற விகிதகதைடுலையிராமற்புத்தங்களுளே யிருக்கிற நனமைமய  
 கிற ரூபம விகித கதைடுலையிருக்கிற தொழயசகிற பசாரிகருண்டான  
 மற நனமையெல்லாமவிகிதகதைடுலையிராம்து - குயவலிடத்திலுஞ் சூரி  
 யனிஷிப்படியேயானிக்கவும் - இநதவகையுள்ளகாரண காரியமானது - அனுகூ  
 ரூபமாகாதகாரணமென தும் - அனுகூபமாகாதகாரியமென துஞ்சொல்லாத  
 கும - இப்படிப்பட்ட அனுகூபமாகாதகாரணகாரியத்தினுடையமேனையை  
 மடுக்கெட்டவர்கள் நியாமநச அயேசுவரனடுபடுகிறி ஹிஷ்டிகிறவிஷய  
 ததிடுலையிடத்திலேயுறவாதையாவது - சறுடுவசுவரணவருக்கு ஹிஷ்டியம் - ஹி  
 ஷ்டியோடனுபவிகை '9' பொருத்தல்லவாவிட்டா விலகத்திலே சமுசாரமப  
 ணணுகிறதற்கு வலையேது - ஆனபடியினாலே பார்வதி ஷ்ஷிபி விவர்கள்  
 முதலான ஹிஷ்டிகளில்லாவிட்டாற் சறுடுவசுவரனென துவணங்கப்படுகிற  
 சியனுக்காலாலும் விஷ்டியுக்கெனகிலுக்கிற இயக்கிணையு மவரமாட்டாத  
 துக்கவிர சொல்லப்பட்ட ஹிஷ்டிகள முதலான பேர்க்கிலலாமறவிவனும்  
 விஷ்டியுவு சுகத்தைபனுபவிக்கமாட்டார்களென துசொல்லுகிறாசனளு  
 னு சறுடுவசுவரணபெணவிரையுண்டாகினதினாலான பெணனாயிருக்க  
 கிருடென்றவகிகிறதீதாமானால் நாயநரிமுதலான வலதுவெணப்பட்ட  
 யாவையுஞ்சுறுடுவசுவர ணுண்டாகினபொடுத்யவர்காபநரிமற துண்டான  
 வலதுககளாயிருக்கிறுடென துசொல்லவேண்டியிருக்கும் - இப்படிப  
 டட்டபாவமானவிடுசுத்தையகிகியாதபடிக்கு அனுகூபமாகாதகார

ண வகளைவிட சிறப்பாகிய னுயகுலர் னுட - விகித கருவ கச்சபா ததிரமு  
 மாயிருக்கதக்கது மில்லி குரியானது மண்டுடைபொருநதி யிருச  
 கிற ப் பாவியைக் கொண்டிருக்கதக்கது மில்லி . அத்தனைமே போலே  
 யானபெணமுதலான வலு துக்க ளென்னப்பட்டயாவிற்றகு சறுவேசுவர  
 ன அ னுந் பமரகாதகாரணமாயிருக்கிற திணுவாணபெணமுதலான வலுதுக்  
 களா ிருக்கிறுரை துசொல்லவுமென ணவுமொண்டது = ஆரையாறசறு  
 ிவசுவராகிற வகநமையான துணைப்பட்டாதவலுதுக்களுடையநம  
 கலிசெயல்லாபுனசொன்னதுபோலே யுத்தமப்பிறகாரமாயத தமயிடத்தி  
 லிடக்கிக்கொண்டுவருகிற திணுவேநனமெச்சுருபமாகிற சறுவேசுவரனை

( 28 )

சிறவர் வலுதுவெனப்பட்ட

யாவிதகும இரூபமாகாத காரணமாயிருக்க .  
 கிருனெனறவகீகநிககககடவோம.

On this subject there is one thing especially necessary to be known, that is that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example, — fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus, — the statuary has made a statue, the potter an earthen vessel; the sun is the cause of the lustre which exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almighty and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Lechmi and other females, no honor, nor glory could accrue either to Siva or Vishnu, who are worshipped as the Almighty, and that, without the afore said females and others, neither Siva or Vishnu could enjoy happiness. If we admit that the only God is of the male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united

*with a particle of earth: Thus, also, because the Almighty is the equivocal cause of the distinction of male and female and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole Goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things.*

( 29 )

It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

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கோள *quality, property*.—இவ *not having* ; used as the indefinite participle.—பொறி *a sense, the senses* collectively.—இவ *like*, a particle of similitude.—குணம் *qualities, properties* ; the nom. governed by the following sub.

verb.—இவவே *have not* ; the third pers. neut. of இவ *there are not* with the emphatic particle ஏ.—ஏண

for ஏட்டு *eight*.—குணத்தான *the possessor of qualities*, being compounded with the preceding term it means *he who possesses the eight attributes*; the nom. used for the gen.—குணம் for தானம் *the feet* the ac. of தானம்.—உணங்கா *not venerating* the neg. of வணங்குதல், *to venerate, worship, adore*.—தலை *the heads* ; the nom. governing இவவே, which verb being in the third per. neu. plu. தலை must be rendered a collective noun, or the sing. used for the plu..

NOTE. The construction given to the two last mentioned terms is authorized by following rule (see 24th Sūtram of the Sect. on the nature of nouns, பெயரியல், in the second part on words, சொல்வதிகாரம், of the Nannūl)—பாலபகாவஹிவிஸ்ப பெயர்களபாற பொதுமய. Under this rule the sing. of all nouns, being the names of objects, animate or inanimate, of which the gender is not distinguished, may be used for the plu.. This is especially the case with respect to names of

things limited by nature to a certain number, and, therefore, தான though in the sing.

has been translated throughout this chapter *feet*; thus, also, கண may mean *both eyes*&c. When such words occur, absolutely or under government, the context must determine their meaning, but when they govern a verb this is shewn by the verb being put in the sing. or plu., as declared in the following rule (see Sūtram 17th of the Sect. or nouns of the 2nd. Part of the Tolcāppiyam)—தெரிநிவியுடையவஃறிணையியறபெயா - ஒருமையும் பனமையும் விவையொருவகிணை *the gender of neuter nominatives may always be known by the verbs they govern being sing. or plu.*

This rule is strictly confined to the அஃறிணைப்பால் and can in no case be extended to the உயர், துவிணைப்பால், which includes nouns of which the masc. or fem. gender is distinguished by termination.

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X.

பிற விபபெருநுகடனீந  
 துவர்நீநதாரீ

இறைவனடிசேராதார்

(ய)

Of those who swim the wide  
extended sea

Of mortal birth, none ever  
can escape,

But they who to the feet  
of God adhere

“Of those who swim—none ever can  
escape”—The original is நீநதுவார் நீநதார்  
*of those who swim they cannot swim*, meaning  
they can not swim

over or escape out of the ocean of human life.  
Parimel-azhager thus paraphrases the

verse; —இறைவனடியான  
னுமபுவினையைச்சேரா நதாரிற் வியாகி யபெ  
ரியகடவல் நீநதுவார்தவினச்சேராதார

நீநதமாடடாரா யிதனுளமுநதுவா *They who  
adhere to the raft of the feet of the Lord swim*



the great ocean of human birth ; they who do not adhere to that will be engulfed in this. They will continue to transmigrate from form to form, subject to all the evils of matter.

“ They who to the feet ” &c.—The original is in the negative சேராதார they who do not adhere but this version is justified both by Parimel-azhager’s paraphrase and commentary ; he says, in the latter—சேராதார ஓபைது சொல்லெச்சம்-உலகியலைநினையாதுறைவனடிநெய்நினைப்பாரகருபி தவியறுததலு மிவவாறன றி மாறிநினைப்பாரககஃ தருமையுமா கியவிரானடு மிதனுவியமிககப்படன The affirmative they who adhere must here be understood. Those who think not on the affairs of the world, but meditating only on the feet of the Lord, break the bonds of mortal birth, and those who follow not this path, but allowing their thoughts to take a contrary direction do not break them, both of these are indicated by this verse.

“ The feet of God ”—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject, I add the following quotations ; confining myself to three generally known

works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

## The work in the Tamil

from which the first extracts are taken is the principal of those Language on which the tenets of the modern Vaish'nava or Va'sistàdwaita sect is founded : in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley ; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Vêda, is nearly the same.

TIRUVĀY-MOZHI.

நீராயநிலனாயத்தீயாயககாலாயநெடுமவாறாயசீ  
 சீராரீசுடாகளிணடாயசசிவனாயயனாயகீ  
 சுடராராழிவெண்சவகேகநதிககொடிடேயனபால்  
 வாராயொருநாணமணனுமவிணனுமகிழ்வெ  
 மணனுமவிணனுமகிழ்ககுறளாயவலகாடடி  
 மணனுமவிணனுமகிழ்கொண்டமாயவமமாண  
 நன்னியுணவணநானகண்டுவந்துகததாட  
 நன்னியொருநாணஞாலத்தூடுடநடவாயெ

*Thou art the water, thou art the earth, thou art the fire, thou art the air  
 thou art the extended ether,*

Thou art the two regulating lights, thou art Siva, thou art Ayen (Brahmà);  
Thou who holdest a sharp disk and a white conch, to me the sinner  
Wilt thou not one day come, giving joy to earth and heaven?

To rejoice earth

thy power :

and heaven thou assumedst a dwarfish form

and displayedst

O Father of the energy which supports the earth and heaven,  
I perceive thee by meditation and dance with delight,  
Thou wilt assuredly one day approach me in this world!

உயாவ றடியாந லமுன

டயவ னெவனவன

மயாவ நுமதிந் லமரு

ளி னெவனவன

அயாவ நுமமராகள திப துயெவன

வன

துயர நுகடரடி தொழு

தெழுநமனென

மன் னகமலமறமலாமிசையெழுதரு  
 மன் னுணாவளவில்னபொறியுணாவவையில  
 விள் னுணா முமுநரமெ தூடிகழுகழிவி னும  
 இன் னிலென தூயிரம் குராயிலென

*Who but he possesseth in the highest degree the highest virtue ?*

( 32 )

*Who but he vouchsafest clearness of  
 understanding to dispel the fantasies  
 of the world ?*

*Who but he is the Lord of deities free from all affliction ?  
 Bow O my soul ! at his resplendent feet by which the miseries of the world  
 are removed.*

*He removeth the impurity of the  
 mind and causeth the flower of purity  
 again to blow ;*

*His knowledge is eternal and immeasurable,  
 but he is void of knowledge*

*derived from the organs of sense ;  
 He is intelligence, he, is perfect goodness ; by the past, the present or the future  
 He is not affected ; he, who is my life, hath no superiors.*

யாவையுமெவருநதானாய்வரவாசமயநதோ துந  
 தோயவிலென்புவண்ண துகருஞ்சொல்பபடா னுணர்வினமூாததி  
 ஆவிசேருயிரி னுனனானயா துமொரபற நிறாத  
 பாவவணயதவிக்கடடி வவணயுங்கடடெரெம

*He who is himself all things and all persons ; whom, as every sect  
 Believe, is not connected with the five senses ; who is the consecrated  
 image of the mind,  
 The life of the soul ; even he may be attained by attaining the power of  
 perfect devotion abstracted from all sublunary things.*

TIRUVASAGAM.

அரைசெயனபர்க்கடியனெ னுடையவபனெயாவிடோடாகதை  
 புரைபுரைகனியப்புகுநதுநின நுருகிபபெயயவிருள்கநுந தமெயசுடரோ  
 திரோபொராமன இமமுதததெனகடடுநதிருபபெருந துறையுறைநிவனெ  
 உரைமுனாவிதநதுநின த தோருணாடுவயா னுனவண யுரைகருமா துணாத

தே

உணாததமாமுனிவருமபரோடொழிநதா ருணாவுகருநதெரிவரும பொரு  
 ளெ

இணங்கியவெலவொவுயிரகடகுமுயிரோயெவணபிறபப துகருமெமமருந  
 தே

திடெநததோரிருளி ததெநிநத தாயொவ்யெதிருபபெருந துறையுறைநிவ  
 ளெ

குணங்கடா லெவ்வெவினபமே நினவணகரு துகிரோககினி யெனன குறை  
 யெ

குறைவிரா நிறைடுவகோ திலாவமுதேயீ நிரொக்கொழுநுசடர்குனதே  
 மறையுமாய மறையின பொருளுமாய வநதென மனதிலை மனனிய மன  
 ளெ

சிறைபெருகோபொறநி கதைவாயபபாயுததிருபபெருந துறையுறைநிவ  
 இறைவனெ சியென னுடலிடங் கொணடா யினி யுனவண யெனனீர்கதே  
 ளெ

இந்நூலாசிரியருடைய மனதானது என்னென்று சொல்லியேயுமாயினும் நான் சொல்லியேயுமாயினும்  
 சொந்தமின்றிப் பாரியுங்கமல்கடுசுவடியாய்க் கிருப்பெருந்தூதையுடைய நன்மையின  
 திராதவாகிய சீர்திருநீகாலாயவையல்லையாய் நடுக  
 கரந்திரே சாரூ தேவகவித்திரேன னுனவனககண னு  
 டககணடுகொண்டினதேற

*O Lord ! O my Father ! even mine who am  
 the slave of those who love thee ! thou art  
 the light of truth which pervadeth my body  
 and my soul, which melteth my heart and  
 dispelleth the darkness of falsehood.*

*Thou art a placid sea of honey, agitated by  
 no wave, O Siven of Tiru-  
 perundurei !*

*Thou, who art pure intelligence requiring the aid neither of speech  
 thought, O teach me the way in which I should speak of thee !  
 nor*

*Thou art not fully comprehended even by  
 the contemplative sages, the  
 gods, or any order of beings ;*

*Thou art the spirit which pervadeth  
 all spirits ; thou art the sure remedy  
 against repeated births ;*

*Thou art the pure light which shineth in the*

*midst of expanded darkness,*

*O Siven of  
Thou art*

*Tiruperundurei !*

*unqualified happiness, — what more can*

*they require who are united to thee ?*

*Thou art the full weight without diminution,  
thou art unadulterated nectar,*

*thou art a hill of unextinguishable, eternal light ;*

*Thou comest in the words and in the sense of the scriptures and art for  
ever fixed in my mind ;*

*Like undammed water thou flowest into my thoughts, O Siven of Tiru-  
perundurei !*

*O Lord thou hast taken thy abode within  
me, — what more can I ask ?*

*O Sun arisen in my*

*Thou art he whose*

*mind that by continual solicitation I may propitiate thee !  
lotus-feet are placed on the heads of the Gods, O Siven  
of Tiruperundurei !*

*The expanded ether, water, earth, fire and air, these thou art not,  
But without form art hidden among them ; I rejoice that I have seen*

*thee*

*now with the eye of the mind.*

. These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies a *discourse on God*, eschews alike the figurative mythology of the Purānas and the mystical philosophy of the Upanishats and Āgamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smritis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindus.

( 34 )

SIVA-VA'CYAM.

பண்ணுநானபறிததெறிநதபன

மலர்களைத்தவண

பாழிலேசெயிததுயிடமந

தூயகளைத்தவண

பிண்டரூயததுநதபோதிறைதத

கீரகீடவத்தவண

மீளவுருசிவாலயங்களுமுழையநதததத

வண

அண்டர்கோளிருப்பிடமறிநதுணாந

சூரன்கள

கண்டகோயி

நடுறயவமென முகைமெருப - தவவெயே

*Formerly how many flowers have I gathered*



and scattered,

How many prayers have I repeated in a vain worship?

While yet in the prime of my life, how much water have

I poured out?

And, moreover, how often have I

encompassed the holy places of Sion,

This I have left off, for the wise who

know the true God, the Lord of heavenly

beings,

Believe not the Idol of the temples apparent to

up to it their hands.

the eyes to be God, nor lift

நீனாயளனிதீரிவலிடருகோதிவண

நதகாரிய

மாராயுனனிதீரெலவாமவததிசெயிதைகதிநீர

வேனாயுனனிவிததையுனனிவிததிடுபுணாதெதருத

தீனாயுனனவலிராயிவபதவகனசீசரலாம

While taking up the water and throwing it again into the water (in performing the sand, hya and other rites) what is the object on which you think?

On whatsoever you think you have thrown all the water vainly:

Think on the root, think on the seed, and on the benefit arising from that seed;

When you are thus able to think, you may approach the feet of God.

அரியுமலவையர துமலவைய டுமலவையுறங்

கருமமடுவணமைமடுசமமையுசகடக

துகினறகாரணம

பெரியதலவீசி நியதலவீடுபண னுமா

துமலவடுவ

துரியமுங்கடநதுநின்

ற தூ ா தூ ா தூ ா டே ம

*It is not Ari, it is not Aren, it is not Ayen ;*

*Far beyond the black (the colour of Vishṇu) the white (the colour of Siven) or the red [the colour of Brahmā] soars the everlasting cause :*

*It is not great, it is not small, neither is it male, nor female :*

*Beyond every state of corporeal being it is farther, farther, and farther still.*

NOTE. The Second line of this verse is, also, interpreted as alluding to the three *gun'a*, or special qualities proceeding from the union of matter and spirit, namely, *satwam* beneficence, *rājasam* passion, and *tāmasam* malignity. To explain precisely the term used in the last line, *duryam*, translated *corporeal state*, would require a dissertation on the *five avastā*, and *thirty five tattvams*, or incidents of material existence, and a display of the whole philosophy of the *A'gamas*.

சா.கி.யா.ய.நீ.த.த.டா.ச.வ.ந.தூ.ஊ.ட.கீ.ஊ.லீ.லோ

பு.த.ஊ.ம.ந.து.ஓ.ம.ஊ.ன.ற.ல.லீ.ல.பு.ல.ன.க.வ.லா

ந.து.ஓ.ம.ஊ.ன.ற.ல.லீ.ல.லா

காதுகாணிகாரைகமயிருடகமபொனருனறகெலா  
 சாதிடுபதமொதுகினறதனமையெனனதனமையே  
*What, O wretch, is caste? is not water an accumulation of fluid particles?  
 Are not the five elements and the five senses one?  
 Are not the several ornaments for the neck, the breast, and the feet equally gold?  
 What then is the peculiar quality supposed to result from difference in caste?*  
 கநகத:பூலெழுமைபுகாகடைநதவெண்ணெயடுமாட்டிகா  
 வுடைநதசககருணைசுபுயுகாகருமுடலபுரா  
 வதநதவொரகடையியுகிரநதபுமாம்புகா  
 விநகநபேரணமரகிடகன்பயிநபபுதிவெடுயே

*As milk once drawn cannot again enter the udder, nor butter churned be  
 recombined with milk;  
 As sound cannot be produced from a broken conch, nor the life be restored  
 to its body;  
 As a decayed leaf and a fallen flower cannot be reunited to the parent tree;  
 So a man once dead is subject to no future birth.*

As a further exemplification of the success with which Vira-māmuni has  
 imitated, not merely the expression, but the modes of thought of the previous  
 Tamil writers, the following stanzas are selected from the Tembavāṇi. In the  
 poem which is added, though by no means intended to emulate this author  
 in perfection of language, a similar imitation of the style of these writers  
 has been attempted; with what success the reader will judge.

TEMBAVANI

அறககடையேயருடகடையேயருககருணகலையே  
 திறககடையே திருககடையே திருகதளமொன்படநூன  
 திறககடையேவகர்கடகதுவகினனிவையுத்யுயிருகீநிவிரான  
 பெறககடையேதாயுதீயெனகருபடுதாவதீயவந்தததீயனடு  
 காந்திராளமனறயாககடவினூணசூழகாககடையிரொதொலிரபாருகடரோ  
 கீததிராளகருடடிபாறவையினநிவிலிபெறுருசெவ்வநறகடடுவ  
 போர்சொரணபொருதகெதுளிடாவரணெழுவனநதாயகியபொறையே  
 ஞீந்திராளபயகருநேரயதகாளதுடைததுததுகடடுடைததயிரதருமடுக

*Thou art the sea of virtue, thou art the sea of grace, thou art the most  
 benevolent,  
 Thou art the sea of power, thou art the sea of prosperity, thou art the  
 sea of wisdom which enlighteneth the mind;  
 Thou art the confirmation and the life of the world, to whom is no likeness;  
 Thou art the sea by which I am confirmed, thou art to me as a mother  
 and father; art thou not all to me?  
 Thou art the infinitely bright and heavenly Sun, which cannot be hidden  
 by the assembled clouds and which sinketh not into the ocean;  
 Thou art the sea of constant felicity which hath neither swell nor wave;*

*Thou art an impregnable castle which no foe hath ever taken ; thou art the mountain which supporteth the earth ;*

*Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.*

தே துநதயை யி னமுவிடுவாயதீ சினததிறகருளசெயகலி டெயதீ  
 கூறுநகவலியற துணரவேயதீ கூறுநதெதான் யற துணாபபோயதீ  
 மா துமடுபாருளயாவி லுநினடுறமாறுவிஸ்கொளமரபோயதீ  
 யி துநதவிநாந னுனபுகழ்ககடலாழநதெனகடுககணாகாடட ருளாபோ  
 ஒளிநாகடுகாடுவானசுடர்புகழ்வொளிநாகடுகாடுபனமணிபுகழ்க  
 கவிநாகடுகாடுபறபுளபுகழ்ககமழநாகடுகாமலிர்புகழ்த  
 தெளிநாகடுகாடுரீபபுனலெபுகழ்தநுனடெபுகழ்ப்பநடுகோயதீ  
 அவிநாகடுகாடுநா னுலவணபபுகழ்வறியாபுகழைணாததாயோ

*O thou who in thy protecting kindness art angry and in anger delighteth in mercy !*

*O thou who without instruction knowest all things and sayest all things without a voice !*

*O thou who in the midst of all things changeable art by thy nature unchangeable !*

*Will thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise ?*

*The resplendent beings of heaven praise thee by their tongues of light ;  
 The various birds praise thee by the tongue of joy ; the flowers of the  
 grove praise thee by the tongue of fragrance ;*

*The waters praise thee by the tongue of transparency, O thou who art  
 praised for ever !*

*Will thou not teach me, the ignorant and the dumb, to praise thee by the  
 tongue of love ?*

மருடருவியுருவேமருளறுசினவுருவே  
 யருடருதையயுருவேயளவறுந்ருருவே  
 தெருடருகவியுருவேசெயிராறுமஹுருவே  
 பொருடருமணிபுருவேபொழிமணவடிதொழுதேன  
 உராயி ல்கவல்கிலையயுபரற்மடையுராயே  
 உராயிலபடர்கடலேகதியுயிரபெறுகராயே  
 வராயில்கக

விவரையேவளர்தவமடைவராயே

புராயிலமஹுமகனெபுதிமலரடிதொழுதேன  
 மருமலிமகர்லிழடுமறைமலியுயர்பயனே  
 திருமலிகாமுதிடுமகிவமவிதனிமுதலே  
 யிருமலியுலகுளரோயினரோடுதொழுமடியே  
 குருமலியறநெறியேகாமுமலரடிதொழுதேன

O thou who hast the power to cause dread, but art not disturbed by thine anger!  
 O thou by whose mercy grace is vouchsafed and unnumbered blessings are  
 conferred! O thou who art the knowledge which giveth understanding,  
 who in the human form destroyedst sin! Who art a precious jewel set in gold!  
 I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word  
 by which the highest virtue is conferred! O thou who art a broad ocean  
 without a shore and the shore attained by beatified spirits! O thou who art  
 eternal happiness without limit and the limit to be attained only by unceasing  
 devotion! O thou, the Son of man without an equal, I worship the newly blown  
 flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers,  
 who art the exalted sense of the scripture, whose hand, bounteous as the  
 clouds, dispenseth felicity, who art alone the cause of salvation, whose feet  
 those dwelling in the two worlds adore and adorn with flowers, who art both  
 the teacher and the path of virtue, I worship the blooming flower of thy feet!

தரவுகொச்சக்கவிப்பா

நீ நாயுமவியிலலாநீ மணியாரடுபரகடலா

ய  
 எனமுறைபபாரதமபுவரோயிவருகருநதஞ்சமுண்டு  
 தினனீரமதினமரைநதநீநமலரோயேனுடசேதிப்ப  
 முண்டுநயவமவிடடெனபேனமுறையெனருயநமசீவாய  
 மணனூடுவாநூடுமனிதரகரொல்லவரும  
 எனனூதவண்டமவையிவறறுளளாமபகையிடும

கண்ணாடமுற  
 காணாதமனமாடமுறகண்டபரம  
 தனனாமனிவணவணககிடியன்பவரோ

## நட்சிவாய

சிற்றநிறைவரிவ்வுலகுடசி நியோரினசி துபொருளில்  
வறநிறையையவாகருவரோவல்லமையும்கிழ்ச்சியுள்ள  
பறநிறைவனிதூறையவாகாரேயமாகிஇறை  
சொறநிறைவிடநுடடிதையைச்சொரிவேனே நட்சிவாய

வாயமையேன துமாயையேன துபவாருளதில்வேந் நியாய  
நீயெல்லாடு

மல்லாநீந்ந னுள்ளல்லாபுபொருளமில்ல  
நீயெல்லேநீருளேநீயுயரச்சிநீயாழம  
வாயொனநிடடுலகொமவணங்குகவே

## நட்சிவாய

யமனவருககாவிமபொ நியுமியாதலையைபபொறுககாமைச்  
சுமததுவபபோனபுனமலரநதசுருவகுயி ருமல்டவங்கி  
கடலத்தில்திர துளிநேரகவலியி னுறகுவநதயரக  
வமருளததிலமரதலுக்கேயமைநதாடு நட்சிவாய

( 38 )

*Thou, who vouchsafest all good, art a  
waveless sea abounding in precious*

*Jewels,*  
And the refuge of those who thus believe in thee ;  
As the beauteous, full-blown flower of thy grace flourisheth in my soul,  
I quit all other deities and say with entire devotion—reverence to the only God !  
All mortals on this earth, all immortals in heaven,  
And the various beings dwelling in innumerable systems of worlds,  
Thee, the Supreme, not visible to the eye, but apparent to the mind,  
Do worship at an awful distance, saying with one voice—reverence to the  
only God !

The petty princes of the earth from the scanty wealth of their miserable  
subjects,

Enforce a large tribute, but thou, to whom is all power and glory,  
Who art the truly beloved king, requirest not tribute, therefore,  
I offer thee not the tribute of the tongue, but pour forth my soul as tribute  
before thee—reverence to the only God !

To thy comprehensive intelligence the distinctions of verity and illusion  
do not exist ;

Thou art all, all thou, and without thee nothing is ;  
Thou art light, thou art darkness, thou art height, thou art depth ;  
Let the whole world praise thee exclaiming in one voice—reverence to the  
only God !

When death approacheth and the five organs of sense cannot endure their  
agony ;

When the flower of the soul, which erst  
bloomed in beauty ~~shrinketh~~ like a  
fading blossom,

And, like a drop of water trembling on a  
lotos-leaf, agitated by anxiety



becometh faint ;

Then, to pacify the war within, take confidence and repeat—reverence to the only God!

NOTE. The compound here translated “*reverence to the only God*” is composed of two Sanscrit words, *namah adoration, reverence* and *śevāya* the 4th case of *śiva*, which, as is exemplified in many of the preceding extracts, is used, not merely as the designation of the third person of the Hindu triad, but as the peculiar name of the Deity. The whole, *namāśevāya*, is called the *pañchācshara, pentegrammaton*, and its mystic signification is amply explained in the *A’gamas*.

பிறவி *birth*; in comp. with the following term.—கடல *the sea*; the nom. or obl. for the ac.—நீந்தவா *those who swim* the pro. part. fu. of நீந்தல் used indefinitely in the mase. plu., the nom. for the gen.—நீந்தா *they cannot swim*; the third pers. plu. mase. of the same verb.—இறைவன *the Lord*: the nom for the gen.—அடிகள் *the feet*: the nom. for the ac.—கூடா *those not united to*; the nom. governing நீந்தா.

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## CHAP. II.

வ

# நன்கீறல் The praise of rain.

நன்கீறல் signifies *speciality*, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain*. In most Tamil works an address to rain, or a description of its effects follows the invocation to the Deity: in this,

according to Parimél-azhager, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறம்பொருளைபம்), the existence of which, he says, by divine appointment depends on rain.

## II.

வா னீ ன று ல க ம

வ ழ ற கீ வ ரு த லா ற்

முன்மிழ

தமென றுணாற்பாறறு

(க)

As by ~~abundant rain~~ the world subsists,  
Life's sole elixir in this fluid know.

“Life's sole elixir”—in the original அமிழ்தம ambrosia, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most appropriate, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, it's mountains and even its hills are solid rocks of granite,

among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical rains, which are often scanty and sometimes fail entirely. Even Shózha-nád'u, through which the Cáveri has been artificially conducted, is not naturally moist: it is fertilized whol'y by the various branches of that river, which derives it's waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the grea-

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test solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruvál'lover, I quote the following verses from the first canto (காட்டுப்படைம) of the Chinámán'i.

இலங்கலாழியி னுணகிற நீட்டமபோற்  
 கவலகுதென டுரைமேயந துகணமழை  
 பொலயகொள்கொணறையி னுணசடைபோனயினனி  
 விலங்கலசேந துவின னேறிவிட்டாரததவே  
 தேனிகாத துயரமொயவரைசெனனியின  
 மேனிகாத துவிசுமபுறவெளளிவெண

கோனிகாததன போற்கொழுநதானகளை  
 வானிகாத துமணந துசொரிநதவே

*Like a herd of elephants belonging on some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightnings, resembling the dark hair of Siva, having*

the beautiful golden flowers of the cañdei on  
reached the mountains and climbed the sky,  
wide opening bellowed aloud.

On the top of the high and clustering  
mountains, covered with honey-combs, when the  
clouds had gathered  
together, their abundant streams, resem- bling  
lucid rods of silver, uniting filled the whole  
heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending  
from the clouds, thus describes the effects of the waters in fertilizing the  
earth and exciting the industry of the husbandmen.

பழங்கொடெய்கி வியென பபரந துபாயபுனல  
வழங்கமுன்னியற றியசுதைசெயவாயததவவீத்  
தழங்குாறபமபையி நசாந றிநாடெலா  
முழங்குதீமபுனலகமுரியமொயததவே  
வெலறகருங்குஞ்சரமவேட்டமபட்டெனத  
தவலதவலிபவாகதாதவிாககததாழநதுபோயக  
குவலததவலிமகலிரதவகறபிறகேட்டக  
விலைபபடாநிசுறநதணபிறவுமென்பவே  
கௌவைபங்கடுமபுனலொலியுங

காப்பவர

செவ்வனாரு

யிராருவின்குமபமபையு

மெவவெலாததிசைதொறுமீனா

டிககாரொடு

பெளவகின

நிபமபுவதொத்ததென்பவே

(41)

மாமனுமருகனுமபோலுமனபின

காமனுருசாமனுமபோலுயகாடசிய

புமனுமரிசிபுல்லாரநதமோடமுன

தாயினமமைநதுதநதொழிவினமீககவே

நெறிமருபபெருமையினெருத்தனீளினரு

செறிமருபபேறநினருசிலம்பப்பணனுநீஇப

பொறிவறிவராவினமீரியப்புகருடன

வெறிகமழுகழினியினுமுநரவெனனமே

*Spreading abroad like the leaves of the fruit-bearing coco the flowing waters advanced: near the canals firmly compact in ancient time with cement, all the country-people, speaking by the far-resounding voice of the labor, gathered together as the sweet water roaring aloud burst the interior:*

*As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly; as the hearts of women with knotted hair are filled by chastity.*

*The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their labors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.*

United in affection as a father-in-law with his son-in-law, appearing like Cúmen the God of love and his brother Sámen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varát-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

வான the sensible heaven; rain; here it has the latter meaning.—  
 தீனறு continuing; the ger. of திறற to stand, remain, continue.—உலகம் the world; the nom. governing the following ger. and verb. noun.—  
 வழங்கி proceeding, subsisting, enduring, the ger. of வழங்குதல்.—வருதலால் from the coming, the verbal in the 3rd. or instrumentive case; in this form it must in general be construed in English by the words as, because, thus வழங்கி வருதலால் as it comes to subsist.—ருன for தான, the த being converted to ற by the preceding ல, itself.—அம்முதம் the elixir of life; the nom. of the sub. verb: understood.—எனறு saying, the ger. of எனற to say; this word has usually the meaning of the conj. particle that as in this instance தானம்முதமெனறு that it is the elixir

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of life.—உணர to be considered, the infinitive of உணரதல் to think.—புறறு it is fit, it ought: the third per. sing. neu. of பாவ nature, quality, property, conjugated as a verb.

NOTE. The sentence வானினறு is absolute and would be construed by the abl. abs. in Latin, *pluvia non intermittente*; the ger.

however cannot be used absolutely and under the general rule, therefore, சொற்றறியி னும  
 உபாருமுரி யாவ்.வண ககுறை though the forms  
 comprehended under the term the defect of the verb  
 be in-terchanged their meaning is not altered, the ger.  
 நின்ற must be considered as used for the inf. நிற  
 ப.



## II.

விண்ணினறபொய்ப்பினவிரிநீரவியனுககு

குண்ணினறமடறமடபசீ

(15)

When clouds, deceiving hope,  
 withhold their stores, Around  
 the sea-girt earth gaunt famine  
 stalks.

“The sea-girt earth”—the compound term translated *sea* is விக்கிரா the broad water a customary periphrasis for the ocean. ~~Parimèl-azhuger sava—கவி~~  
 உடததாயி இ மதகுறபயநிலிடுயென பசசினிதாநாய இலகததென  
 ரூ the author means by the expression—the vast earth surrounded by the  
 broad water—that notwithstanding the existence of the sea that alone without  
 the assistance of the clouds is of no benefit. In the poetical language of the Tamil  
 writers the clouds are not mere collections of vapors but living beings which  
 go to graze in the liquid plains of the ocean, return surcharged with the  
 fluid they have taken up, slowly climb the mountains and disgorge their con-  
 tains or their summits. Hence the expression in the commencement of this  
 couplet வினைநிறுபொயபபின when the clouds standing still deceive; that  
 is when after having gathered together they do not proceed on their journey  
 to the sea and consequently collect no waters. Hence, also, the allusion in the  
 first verse of the preceding quotation from the Chintámaní and in the follow-  
 ing from Camben's Rámáyanam.

நீறணிநதகடவுணிறததவான  
 சேறணிநதுசேனரூகவிமெயநதகிற  
 சேறணிநதமுவிதகிற  
 மங்கைதன்  
 வீறணிநதவனமெலியினமீண்டவே

( 43 )

The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling agil and like the dark body of him who is adorned by her splendor.



Siva whose color is white is alluded to in the first line of this stanza and Lacsmi of a golden hue and Vishnú of a deep azure, on whose breast she reclines, in the last; the poet says the clouds, which went *white* down to the sea, return *black* by abundance of water and *illuminated* by flashes of *yellow* lightning.

*வின the sky, the sensible heavens, a cloud.*—*வினறு when it stays,* from *நிறறல் to stand, stay*: this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun; when the rain *வான stays* it continues to fall; when the sky or the clouds *வின stay* or are still no rain falls.—*பொயயப்பின the same as பொயததால் if it deceive,* from *பொயததல் to lie, deceive.*—*விநிசீர the ocean,* from *விநி* the root of the verb *விநிதல் to extend,* used for the indefinite participle, and *சீர water.*—*வியன vast.*—*உலகசுது of the world;* the obl. used for the gen.—*உன for உன the en* being

changed to *ன* by the following *வினறு in the interior*; this word is commonly used as a preposition to form the 7th or locative case in the sense of *in, with-*

*in.*—*நின்றறு standing, remaining.*—*உடறறும் will vex,* the 3rd. per. neu. fu. of *உடறறல் to vex, torment.*—*பசி famine, hunger.* *விநிசீரவியனூலகம்* form one compound term the principal members of which must be connected by supplying some word, such as *சூழ்நத surrounded,* thus *விநிசீரசூழ்நதவியனூலகம் the vast earth surrounded by the ocean.*



### III.

எரி னுழர் அருழவ  
 ரபுயலென னும  
 வாரி வளங்கு னறிககால

( ५ )      The fruitful toils  
of men and steers must cease,  
If cease the flow of water from  
the clouds.

“ The fruitful toils of men and  
steers ”—The Tamil nation may be consi-  
dered as chiefly agricultural, originally,  
perhaps, wholly so, for, though

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various manufactures existed in the provinces to which the dominion of the ancient Tamil Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes; the *Cān'iyā'chicārer*, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from (*uzhavādēi*) the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the landed proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissensions between the factions denominated *Valang-caiyār* and *Id'ung-caiyār*, or, as commonly though improperly called, *the right and left-hand castes*; the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminence; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded. The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it; when in fact the cultivators of the soil were, as tradition makes them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben the translator of the Rámáyanam, which he undertook under the patronage of the wealthy farmer Vennei-nellür Sadeiyen, whom he has celebrated in it, has left a poem called *செழுபது* *the seventy stanzas in praise of the plough*, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the Cural (see the 3rd. verse of the 104 Chapter entitled *உழவு* *On agriculture* in the second Part *பொருட்பால்* *On wealth*).

உழுதுணடுவாழ்வாரோவாழ்வாரமறநெறல்வார  
 , நொழுதுணடுயினசெவபவரனடுருதொலயிலி  
 வெழுதுணடமறயனடுருவிவருடனையிகலுமது  
 பழுதனடுருகடவெழுமுநதபாரிடத்திறபிறநதோரகடுக

“ *THOSE TRULY LIVE WHO LIVE BY THE PLOUGH; ALL OTHERS DO NOT LIVE, AS THEY ARE IN SERVITUDE AND DEPEND UPON THOSE THEY SERVE,*”—is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?

வானினமழைபொழிந்தாலு  
மவளமபடுவதுவாராலே

நானமறையவரகேள

விநலமபடுவதுவாராலே

சேவணிகாடுபொருமணனர

செருககளைத்திறசெருககுமத

யாவணவியிவருடையவெருததுவகியதனாலே  
வாழினானமறையவரகனைமனுநெறியு  
மாழியாலுலகுகுமடனமனனரபெருகதிருவு  
புழிபெயரினாமெய்யாவுறையுடையபெருககார  
மெழியரலிவிவா வதலிவாவிவேறென குலிவிவா யாவே

*By these when the rain pours from the heavens abundance is produced ; by these, also, is produced the benefit of the science of those by whom the precepts of wisdom are taught ; and by the strength of their oxen is supported the strength of the furious elephant, bearing death through the field, when princes lead their armies forth to battle.*

### The laws of Menu, cherished

by the lords the four Védas ; the felicity of vic-

*torious princes, who protect the world by their arms ; these are matured by the plough-handle of the cultivators of the earth, whose word will never change even*

*though*

*fate should change.*

உரையேறறசெழுங்கிறோடுவிநெடுந்தேரபுண்டுகம

வரையேற்றுகடலுலகிலவருமீருவிரமாறறுவது  
 வினாயேற்றவிருதித்ததோரவறுமையுடனவீழாமே

கண்டேயறறுவதுகண்டேகாராளருமுதகமே

The yoke attached to the chariot of the ~~ploughed~~ sun of beauteous beams dis-  
 pelleth darkness from the world surrounded by the sea and supported by moun-  
 tains; is it not, also, the plough-yoke of the husbandmen which preserveth the  
 inhabitants of the broad and fragrant earth from falling into poverty?

பாரபூட்டுகதீசையவணததுமபகடுகருமபரம்பூண

போரது - ஓசுகமீனூதனபொருடிலிமேறசரம்பூட்டான

காரபூட்டுககாடைதத்தகைகிள்கிவிவனாடர

வரபூட்டிலிலைதமறறியாயுதேரபூட்டானே

Neither the elephants which support the quarters of the world could sus-  
 tain their burthen, nor could the god of love, prepared for combat, place the ar-  
 row on his bow, were it not that the cultivators of the country enriched by the  
 Cávéri, liberal as the clouds, yoked their oxen to the plough, nor till then does  
 the sun yoke his chariot.

வெயுகோபககவிகடநதவேவாளரவிவிலவயலுட

பையகோலமுடிசுருதபபாரவேநதாமுடிசுருததம

பொயுகோதககவியரவணபடோரவேநதரநடததுகினற

செயுகோவததாயுகுகோவேரடிசெருகுதிசுகோவே

When, in the productive fields of the Vél'ér, who ever escape the furious rage  
 of famine, the bundles (mud'i) of green plants are arranged in perfect beauty,  
 perfect, also, are the crowns (mud'i) of the princes of the earth; and the rod (còl)

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which supports the sceptre (shen-còl) saved by the battle-king attended by  
 intoxicated elephants, furious as the swelling waves of the ocean, is the small

*rod (sīrucōl) by which the plough is driven.*

NOTE. Véláler and Cúáler, translated *husbandmen* in the fourth verse of this quotation, are names of the principal tribe of Tamil cultivators, in whom in former times the property in the soil seems exclusively to have vested.

எரின *by steers*, the obl. used for the instru. case; this word, from எரத்தல் *to agree together, correspond*, signifies lit. a *yoke of oxen*, but, as it might here be rendered, by synecdoche the whole equipage of the plough including oxen &c.—உழவா *they can not plough*, the 3rd. per. plu. neg. of உழுதல்.—உழவா *husbandmen*; an appellative noun in the plu. masc. of the same derivation as the preceding term.—புயல் the clouds.—என னும lit. *which may be called*, the indefinite participle of எனதல் *to say*; it is often used, as in the present instance, instead of ஆகும or ஆன and gives an adjective or possessive meaning to the term with which it is not connected.—காந் water. புயலென னும காந் means simply *the water of the clouds, rain*.—ஊம *greatness, abundance*.—குன்றி *lessened from*. குன்றல் *to lessen neu.*, this word which has the form of the ger. is here a contraction of the past part. குன்றிய.—கால *when*; this is properly a noun signifying *time*, but when, as in this place, it is connected with the part. of any verb, it has the adverbial signification here, assigned to it and the initial க is doubled.

NOTE. Though the root எர give origin to many words in both dialects the verb எரத்தல் is used only in low Tamil in the sense here given it and is frequently, but improperly; confounded with எரிதல் a contraction of the impersonal verb இயல் *it is possible*. See Bechi's Tamil-Latin dictionary for the distinction between these words.

IV.

கேடுபபதாஉங்கெட்டாரககுச்சாரவாயமற

றங்கெ

யேடுபபதாஉமெல்லாம

ழை

(௫)

It spreads destruction round ;  
 it's genial aid  
 Again revives, restores all it  
 destroys ;

Such is the power of rain

“ Restores all it destroys ”—Those who in tropical  
 force of the descending floods, rushing in torrents over

climates have seen the  
 the land and sweeping

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all before them, and those who, after a long continuance of drought, have there seen nature, awakened, as it were, from her lethargy by the fury of the storm, covering the parched and barren plains with life and verdure, can alone duly appreciate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following extracts; the first is part of the eulogium on rain in the first canto *நாடாநாடா* of the *Nyānāḍica-Rāyer Cāppiyam* an epic poem by Vidvān Sāmi-nāda Pillei, who was long the Tamil preceptor of the translator. The last is a choriambic Stanza by Vīra-mānuṅi, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriate to their climate; it forms the example for the construction of the species of verse called *calippā* in the fourth Part of the *Tonnūl*, *யாழ்ப்பாணத்தின்* on *Prosody*.

வானமாவியுட்காயவதேடுதனபபுவிவதைபய  
 மானமாவநடுவெருசுடரமாரியேபடைகொண  
 டினமாகடுகனவுசெயி லெயிபடபொழிநுந்  
 தானமேகரைவாகினசரிவுநீரோதோற்றம

பலவியாக் காருதநதையாமபருதியவவுயிராகி  
 கொல்துருததலகைவெனூநதாயுததிரவகிசி  
 டெனவினயுகிசுடகடுகரிசனமறைககமகரகருக்  
 கலியனமுலிபபாவினாநாநிதெனகைகடும

The Earth, impatient of the scorching heat of the sun of heaven, to annoy  
 him assumed the form of a stupendous mountain; the bright-burning sun,  
 calling forth the armies of the clouds, ordered them to reduce the rebellious  
 earth; then the thunder bolts darted forth like arrows and the water flowing  
 down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning  
 wrath his offspring, their mother earth, inwardly pitying them, hides her  
 children from his view by a propitious veil of clouds and seems to cherish them  
 with milk springing from her breasts the rocky mountains.

RAMAYANAM.

பமபிமேகமபரநதண்பா னுவான

நமபன மா துலின் வெமமையைநணனிண  
 ஆமபிணாடுதுமென்றகனருசநினமேவ்  
 இமபரவாரியெழுவ துபோன்றவே  
 புளளிமால்வரைபபொன்னெனடுகாகிவான  
 வெளளிவீழ்நீடைவீழுவன

நாராய

வுளளியுளளவெலொழுவநதீயுமவ  
 வளளியோரின

வழுவகினமேகமே



தவியுமாகமுநதானுநதழீஇயத  
 விவெயிலாதிறைநினறதுபோல்வே

மலையி. இளளவெலாகுகோண்டமண்டலான  
 விவெயினமாதனாயாதததுவெள்ளமே

The clouds collecting spread abroad ; and it seemed as if Mount Imityam, the father-in-law of Siven, being overheated by the sun, the ocean had raised itself to this region to bathe the broad mountain in its waters.

Beholding the renowned and mighty mountain shining like gold, the clouds, poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with delight.

Embracing at once the head, the breast and the feet, and stopping for an instant only, the flood, having collected together every thing buoyant within the mountain, swept it away, as a woman who sells her favors for a price sweeps away the wealth of her paramours.

கலவிடைபரிநறதுபோநதுகடவிடைககலநதநீதத  
 மெல்லியினமறைகளாவிம்யமபருமபொருளிதெனனத  
 தொல்லியிடுனநேறயாகிததுறைதொறுமபரநதருபுசரி  
 படுபெருநீயநசொலுமபெருநீயமபொறபுரநததகநே

The flood having it's birth in the mountains went forward to mix with the ocean ; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect differently interpreted, thus spread the flood.

TEMBAVAN'I.

புளளுலாமவி.சுமபிடைதொறுமபொருமபுடைபொருங்  
 வெளளுலாமழவெண.நகரநயருக்கோடுவிளககித  
 தெளளுலாநதினாதிவிரப்பவுண்டெமுநதுயரபரநது

வளஞ்சூலாகநாமதகரியின்மெனத்தேதானற  
 போரபுறங்கொடுப்பொருத்தவருத்திறமேயத்தொளிரவேந்  
 தீர்புறங்கொடுக்கிசைதொறுயீருவறயினனி  
 வாரபுறங்கொடுவளரமுாசொவியெனவதிரநது  
 தீர்புறங்கொடுநீனமுகினமுழுகினமாடுதா  
 படையெனசெருப்பகைதரப்படரநதனவல்லாற  
 கடையெனசெசுறிகருவிணையோடுகுறறியவளளற  
 கொடையெனசெசுழுகுனறொடுவயினறொறுவகுளீர  
 ம்.கடையெனசெசொரிவியனமுகிலவனாவிலிப்பாழிய

படித்தநூல்வைபயன்படவிரித்தது  
 பாபபவரபோ

நடத்ததநீனமுகிறவழ்தவடுப்பொவி  
 நத்பொனமலையே

குடித்தநீரொலாங்கொப்புளித்தமு  
 தெனவருவி

யிடித்தறவொவியெழத்தகூரையெ  
 நிரநதுருண்டரிய.

*As in an army arrayed for battle,  
 over all the sky, where the birds rove,*

white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of warriors in the field of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbals, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

*Lil.* : those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on it's swelling waves.

ஆளுகிறவர்களுக்காகக் கையகம்

வெள்ளைகடந்தே

என

சீலாவெழிவிமைத்தரீணமருதமுந்ககீத  
 துருசிவாந் துடரநதகலகருடகட ளுக்கல  
 விருசையாரொலாமவெறுததுநீடிவறியபொனதே

*The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.*

செறியுலாமபுனற

சிறைசெயதுபபனபடவொதுககி  
 வெறியுலாமவரயிடையதகல

வயலவழிவிடுவார  
 பொறியுலாமவழிபோககில

தியலபடவடககி  
 நெறியுலாவறநேரவைநீறுததுனரபொனதே

*The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.*

வெண்கலிப்பா

செனனுககீரபொழியசசெலவநிலிககற  
 முழிகப பொனனுககீரபுரையபபுவனமெல  
 லாமபுரநதாண்டே

கருமேவுமவவிர தவமு ங்கமழவயறபாய டுந தடருசூழ  
 மருமேவுநிழற சேர்வடுமயின மேவிககளி ததாடக  
 கருமடப

ரபபசுசெருசாடிகாய ததல்ககைகககடசசியரே

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கருமபொபபசுசூழிபபோர துதி ததுவபபவீநதீந து  
 மால்தாழசூழவசையமணகருவையொவி ததாட  
 ஆவல்தாழபுணறொமு கியலரவனமுங்கனி பொழிலிம  
 மலி

வளரசிறபபோங்கவரையாசசீராமனமவெறுபப  
 நலிவளரீ ததலநனருடு

*Here pour the waters from the clouds  
 of heaven, Diffusing wealth and virtue through  
 the land, Whose wide dominion, like the ambient  
 sky,  
 Spread it's protecting influence o'er the earth. To  
 fragrant fields, where creeps the pregnant conch,  
 From flowery lakes the full stream flows; the  
 while The peafowl dances neath the verdant*

shade      Of sweetly scented groves. The  
ripened rice O'ertops the cane and  
flowery-fingered girls With liberal hand to all  
the poor, who swarm Like bees around,  
distribute many a sheaf,  
And, while their hair by odorous wreaths  
adorned Floats loosely in the breeze, join in the  
dance As at a marriage feast, their nimble feet  
Accordant to their sounding hands. And here  
The luscious Juice flows from the cane  
compressed; Unnumbered flowerets scent the  
ambient air;      Unnumbered trees  
their racy fruits afford.      The various  
produce of the plenteous field  
And boundless wealth that satiates the mind,  
Thus yieldeth Italy, delightful land!

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உடுபது *that which will destroy*; the neu. part. of the fu. tense  
 of உடுதல் *to destroy*; the particle உம *and* repeated and prolonged by  
 அனபை conjoins this and the following term உடுபது.—உட  
 டாரக்கு *to those destroyed*, the dative plu. of the part. past of the same  
 verb.—சாரவாய *becoming favorable*, compounded of சாரவு *favor* and  
 ஆய the gerund of ஆதல் *to become*: this gerund generally gives an  
 adverbial meaning to the terms to which it is joined.—மறு *again*;  
 though here used adverbially it is properly a noun meaning *another, a  
 different one*.—ஆங்கு for அப்படி *in the same manner*.—உடுபது  
*that which will raise*.—எல்லாம் *all things*.—மழை *rain*; the substantive  
 verb is here understood.

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CHAP. III.

நி ததாரபெருமை

The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men*:  
 நிததார is synonymous with நுறந்தார and means *those who have entered the third  
 or fourth order of life; devotees, ascetics, anchorites*.



ஓ

முகக ததநீ ததாரபெருமை

விழுப்பதகுவேணடுமபனுவறறணிவு

(க)

A strict adherence to the  
rule professed,  
Than do all other virtues,  
the devout  
Exalteth  
more; ~~this every code ordains.~~



“The rule professed—the devout”—The term சீததார from சீததலி to forsake, to separate, as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having forsaken all mundane affections, is separated from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Parimèl-azhager in commenting on this verse that I insert the whole passage; in it, also, the explanation of ஒழுக்கம் rule is found.

உரியவொழுக்கத்தின்கண்ணேவினறுதுறத்தலாவது - த்தமவருணத்தி  
 றகுநிலைக்குமுரியவொழுக்கங்களைவழுவாடொழுகவறமவளருமறம  
 வளாப்பாவறதெயும் - பாவறதெயவறியாமைசீயகுமறியாமைசீயகடுவ  
 றித்தவதித்தவகனதுவேதுபாட்டுணாவுமழிதனமாறையவாயவிமனமமறு  
 மையின்பவகனிணுவரப்பும்பிறவித்துன்பமுநதொனறுமவைதொன்றவி  
 டமுனகணுசையுண்டாமல்துண்டாகப்பிறவிக்குககாரணமாகியபயனை  
 முயறிகொண்டியாகமுயறியுண்டாமல்துண்டாகடுமயயுணாவுபிறநது  
 புறப்பறறுதியவென்துன்பதுமகப்பறறுதியயாடுனனபதுமவிடுமாக  
 ளாவிவலிராணடுபறறையுமிமமுறையயுரைத்துவிடுதலெனகொளச.  
*A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states virtue increaseth; by*

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*the increase of virtue, sin is abated; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as MINE and of that which is internal as I then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.*

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every Rule established in the Christian world for the guidance of "Eremites and Friars, white, black, and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the "Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Vira-māmuni, as inconsistent

with doctrines of his own Church, as the following extracts, in which the every expressions used in the last quotation, will evince.

occur

### TEMBĀVAN'I.

பவமேபழிததுபபுவனத்திறபடாநதவணவகிற்றுயிரகாததுத  
 துவமேநயவிற்பயததுயகருநதுவணயேதெனன்னடனனுயிரகடிக  
 கவமேதுயரசெயராடுனெனதெனருயவிருபறறிவிததுகருந  
 தவடுமயுயிரககோரதுவணயெனருனறவத்தினபவவகக்ரைகண்டான  
*When the means are sought by which, forsaking sin, the soul may be  
 protected from the evils spread  
 may be obtained; it will be found*

*through the world and everlasting happiness  
 that devotion, by cutting off the two affections,  
 expressed by the terms I and MINE, by which  
 immortal souls are here vainly  
 disturbed, is the sole cause of their salvation:*

the shore of the ocean of devotion,  
thus said Joseph, who had beheld

மேயத்தூ வண யி  
 ழுககெனத துற வி ன ர ம னை யோ ர  
 பொ யத்தூ வணமென  
 துதமபொ றிகளபொழுகுவா  
 ரா தூ வணக கடிநதபினைவையாமற நிவ

These who have attained the eminence of  
 devotion and, despising, as illu- sions, the aids of  
 the body, have annihilated their sensitive  
 organs; after they

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have thus rejected with disgust corporeal aid, say  
 in this world?  
 what further aid they require

தானநனைதெ றிருதகுடிபபறறது  
 நோனறனவட றகொடுநாகவிவா னுயர  
 கோனறனதரு ணிகிசாரநதகொளகயி

His power, whò by the force of devotion has annihilated the two affections, expressed by the terms HIMSELF and HIS OWN, supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.

“ This very code ordains”—In the original the பனுவல் code is in the singular, but the commentator above quoted very properly considers it a general term; he says—பனுவலென்பபொதுபடக்கூறியவதனானையொன்றெவ்வா தசமய நூல்களுள்வாவற்றிறகுமீடுதொத்ததுணிபென்பதுபெறகும as the word code is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points. In fact the various sects that have existed in India, whether deriving their opinions from the Védas, the Paramágamam (the sacred writings of the Jaines are collectively so called and it is the only term by which they can be conveniently distinguished), or the writings of the Baudhas, appear to have agreed in the idea that seclusion from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smritis, two rules only, that for the *Vánaprastha* and that for the *Sanyási* (see verse I of the Chap. IV) are recognized: these terms may be appropriately rendered, *Cenobites* and *Anachorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacraments (*pañcha mahā-yajnam*), the daily offerings to the patriarchal sages (*terpanam*) and those made daily, monthly and annually to ancestors (*terpanam, hómam, śrāddham*), and the oblations the gods (*terpanam, agnihótram, aupāsanam*), ordained by the law to be observed by the *Grahi* or *householder*; and that the latter did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit &c., and prepare food; while the latter, also called *Bhicschaca Mendicants*, subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (*Sash'thòd, hyáya*) of the code of Menu, according to the ancient law; in the code of Parásara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the *Vánaprastha*, the second to the *Sanyási*.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (*terpanam*, under this term, this ceremony being the first in order, must be understood all those above-mentioned) and, practicing austerities more and more severe, let him dry up his body.

Let him be without fire (either for preparing food or the performance of ceremonial rites), without a fixed residence, (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), let him repair to a town only to procure food, let him not be anxious (either for comfort or discomfort, for sickness or health, for life or death) nor wavering, but silently devout (*muni*, the term used, means either a silent man or a devotee) let his thoughts be fixed on God alone (the words on God are here supplied by the commentator—*bhavéna brahmanî samáhitah*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Ráma, for example, banished by the intrigues of his mother-in-law from Ayódhyá, the capital of his father's dominions, retires to the forest, he reaches, immediately on crossing to the southern bank of the Ganges, the hermitage of Baradwaja and, successively, of Śarabhanga, Sútícshná and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vánaprasthî in company with her husband; sometimes by a society of Devotees and Bráhmans under the direction of a Superior, employed in the study of the Véda and Sástras and in the performance of sacred rites.—The ancient rule of the Vánaprastha, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyási is now retained principally by the Gurus or High-priests of the several sects. From the Ágamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairágis and Góswámis, in the South Pandárams and Satánis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celibacy; some reside in well endowed colleges (*matam*), others are wandering mendicants.

By the Jainer, to whom the Vánaprastha was unknown, the order of the Sanyási was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several names of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigan'du, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—தாவிலெடுசையியரோடுயாகரதிகமபரரசமணரீததேதார

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the *Saumiyaer* & *Yóger*, to which others add ஆசேவகர *Ajivager*, are general terms, but *Digambarer*, they who are clothed by the horizon, synonymous with *Nirvání*, was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sáran'er*, mentioned in the commencement of the next verse, there is no material difference; the latter term, which is derived from Sanscrit root *char* to move, act, describes the power these devotees are supposed to have obtained over material obstacles.

நீர் னீற பூவி ல வ  
 ானிவிவரை நதுழியொதுவகுசினற  
 சார்ணொணமராருருசமணரிவிருததிபபெற  
 ேறா

*The Sāran'er of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the Saman'er who have obtained true greatness.*

There is another distinction of the Jaina devotees, namely *Swétāmbara*, *Rectāmbara* and *Digāmbara*; the first, those clothed in white garments, who are known in the North of India by the corrupt term *Jeti* for *Yeti*, differ, I believe, from the second only in the peculiarity indicated by their respective names; the second, those clothed in red garments, dyed by a species of ochre (in Sanscrit *caśayam* and in Tamil *cāvi-cal*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.—The Laity of the Saman'er, though included under that general term, are properly denominated *Sāvager* in Tamil and *Srāvacañ* in Sanscrit.

At present the Baudha religion prevails nowhere on the continent of India within the Ganges. The followers of this faith have been so completely extirpateth, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Buddha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called; on the island of Salsette have evidently been the convent of a society of Talapoins, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religious of this sect, called in Tamil சீவகர *Jivager*, in the dictionaries and whenever mentioned

by the elder

writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Bauddhas, who were never numerous in Southern India, are generally confounded with the Jainas; even Vira-māmuni has blended together the names of the two sects in the Sadur-agarādi (see the word சமணர் in the சொல்லகராதி).

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In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chin-tāman'i and that which follows it are Jaina compositions, and the concluding verses are from the Tembāvan'i; in these the author contrasts the entire abandonment and seclusion of the Indian devotee with the rule observed by Joseph, who, though in a state of marriage and connection with the world, he represents as leading a life of mortification and devotion.

*BARADAM.*

மானரோலும புரிநூலுமாரபிற் றூங்க

வளநதசடை முடிதுளங்க வலிய

வேங்கை

யூனரோலி னுடைவிளங்க

மறைகளெல்லாமொருங்குணரநத திருநாவின

சியோங்க



வீனேறூனிற் பெருங்கருவினயாவரடுமலும்ரு  
டாங்கிச

நதமுனிதண்டகமண்டலங்க

சானேறூகளபிருகுதச்சு

வதனெனேறத்ததருமனுறை  
றவத்தினபிககான

யிடஞ்சாராதான

*With the skin of a deer and the sacrificial cord hanging across his breast, his tiara of well-nourished hair nodding on his head, adorned by the skin of a powerful tyger, fully instructed in all the scriptures, bestowing blessings*

*by his sacred tongue, kind to all even as a father is kind to his children, the Sage Brigudachuvaden, mighty by devotion, bearing his staff and water-pot and praised by the learned, entered the presence of Derumen.*

**TIRU-MURUG'ATTU-PPADEL.**

சீனானையுவுடுகையரசீரொடு

வலம்புரிபுரையுமவானைமுடியினா  
மாசறவிமைக்குமுருவினரமணி  
னூரிவைதழிபஜனகெடுமாரபி

னெனபெமுநதியங்குமயாகையரநன்பகற  
பலவுடனகழிநதவுண்டியநிகடுலொடு

செறறகீககியமனத்தினரயாவையுங்  
 கறறோறியாவறிவினரகறறோரககுத  
 தாமவரமபாகியதவகைமையரகாமமொடு  
 கடுஞ்சினங்கடநதகாட்சியரிடுமபை  
 யாவதுமறியாவியலுபினாமேவரத

துணியில்காட்சிமுனிவரமுற்புக

*They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of*

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*which even the learning are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow ; may these the contemplative together and precede him ?  
 sages of faultless wisdom gather*

கரிகளும்பிட்டுகளு

வகன நாமவெருளின

வரிகளும்வரிகளும்விரும

பாங்கெலா

நரிகளும்மா

னகளுநனமுயற்களும்

பரிகளும்மானகளுமபயின நூல

ரவுமே

குருசரக்கன நுகண முழுகிற கோளரி

யருசின முழைவிடுத்தகன நிடாதசம

விருசொலி செவிப்படவெயயவேவகைக

குருசிடா திராவெலாந துணுககுறறேவருமே

மருசடைக்கணங்களுமாசுணங்களுரு

சருசரித துறங்கி

டாசுசாராவிலவியா

னருசுணிவிழியி வணமறவரந

வகைமார

பருசடிசசுவடி லாபபாறையிலவியே

காமமுங்கோபமுங்கனிபபும

வாட்டமு

மெம முங்காணபரிதெனிணு

நாடொன்று

மோமமும்வேளவியுமுயருமாகுதித்  
தூமமுமாதவரஞ்சுழுவெருமே

வாரண்டுவோசையுமவயங்குபொன்கொழி  
கீரணவோசையுநெறிபுலப்படு

மாரணவோசையுமதூநதொவித்தவாற  
காரணமுனிவரவாழ்கநதமாதனம

*Male and female elephants with their  
calves, furious lions, and tigers every were  
appeared; and foxes, deer, and hares, wild  
horses and oxen wan-dered all about.*

*Here when the  
remained terrified*

*cruel lion heard the bellowing of  
in his cave and durst not leave it;*

*the young elephants, he ing of the  
and when the loud bleat- trembling*

*sheep reached the ear of the furious tigers  
and sleepless from fear.*

they lay all night

*Here clouds and serpents are ever wandering or reclining on the side of the mountain; here all the stones scattered around are marked by the sandals of red cotton on the feet of the females of the wild tribe of the forest, whose eyes dart venomous glances.*

*Though neither desire, anger, joy, grief, or wealth are ever seen here, all around in this resort of the great sages, are beheld daily oblations and sacrifices and the smoke of burnt offerings.*

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*The mountain Candamādanam, where dwell the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth*

CHINTA'MAN'I.

புலலுமலவியுமபோகுயா

நீளகழை

நெலலுநீவிவளாகேழலு

நதோயாபு

மலல்தீமப

பூங்காயகிழங்காதுயா

நல்லெவெநுகரவாரபள்ளிந

ணணிணை

He approached the hermitage of those who eat only what is pure ; as roots fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly, or from grass.

A STANZA.

உலகுடனவிளககுடம

ரளிகினாவிராமதி

மதிநலனழிககு

மவளங்கெழுமுககுடை

முககுடைநீழறபெ

ரறபுடையாசனம

ஆசனத்திருநத்திருநதொளிய

றிவவளை

யறிவுசேருளள

மோடருநதவமபுரிநது

சூனனியமாநதார்தெனப  
பன்னருசிறப்பினவிணமிசையுலகே

*The bright colored resplendent moon  
illuminates the world ;*

*Three beautiful umbrellas eclipse the  
brightness of the moon ;*

*An ornamented seat is beneath the shade of the  
umbrellas ;*

*On that seat is the God Ariven shining in  
beauty.*

*The mortals, who around him are engaged  
with every power of mind and understand in  
profound devotion, will attain, they say, the  
world above the heavens the joys of which no  
tongue can tell.*

TEMBA'VAN'T.

விடுறவேண்டிவிதித்தநூல்வாற  
காடுற  
வொளிகுதல்கயங்குளிகுதல

நீடுறவிமுசசடைநீட

டனமறறவை

யீடுறபபயனி லாவெளி

றிதாமெனபார

சடைவளருருகொடுதவிரகினீரானித  
தடைவளரவனததுடையகன றிலாததிரிந  
துடைவளரகனிகளோடி. எயகி முகாருணம  
முடைவளரகர டுகளமுனிவரோ

ாவெனபார

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சுரததுடைததழலொடுதுறுமபுருககரு

மரததுடைததூங்கிநறகனியுணவாவது

முரததுடைததறவரோவுளததுனமாணபலாற  
பரததுடைககிளரவிவணபரி யுமாவெனபார



செம பொ நிசசின ததபோரசெ நுநரககஞ்சலாற  
 பைமபொ நியெயி வினவாயபபடியபபூடடியுள  
 வெம்பொ நியெழததமைவெடடிவீ ழுததெரு  
 வைம்பொ நியடககியுளளவாககொண்டாடுலின்பார

*If, said  
 by the rule*

*the devotees, everlasting happiness be desired, it may be obtained  
 thou hast propounded and not by seclusion in the wilderness, bath-  
 ing in fountains, or cherishing long locks of tangled hair, for these and simi-  
 lar acts cannot produce eminent virtue ; all this is utter ignorance.*

*Will they call the rank bears devotees because their bodies nourish tangled  
 hair and they fail not to bath in water, or because they unceasingly wander  
 through the leafy woods, or because they feed on the fruits and tender roots  
 therein produced ?*

*Will they call the doves that rove amid the heat of the parched desert, or  
 the bats hanging from the trees and feeding on their choicest fruit, the great-  
 est of devotees ; how without purity of mind can the sins formerly committed  
 be cleared away ?*

*As one, who, after having firmly fastened the gates of the threatening bat-  
 tlements, from fear of an invading enemy enflamed by rage; urged by his  
 own innate fury stabs himself and dies ; so is he, who, although he restrains  
 the five outward organs of sense, is ruled by inward passion.*

**NOTE.** The word *Jad'ei*, which occurs in the two first verses of this extract and in  
 that from the *Báradam*, signifies the unpolled hair of an Indian ascetic, by which like  
 the Hebrew Nazarites and the Cynic Philosophers of old, they are particularly distin-  
 guished : it is worn in a variety of forms, sometimes braided and rolled up as a turband,  
 sometimes hanging down in twisted locks, and sometimes matted together in an irregular  
 mass.—The last verse alludes apparently to the imprecations which the Indian devotees  
 are often represented as uttering in anger against those offend them; their effects, as exem-  
 plified in a succeeding *Cuñal*, are inevitable and irreversible even by those who have  
 pronounced them.

ஒழுக்கத்து *in the rule*, the obl. for the loc.  
; ஒழுக்கம், from ஒழுகல் *to move in a straight*  
*line* as water &c. drops or flows, *to*  
*proceed regularly*, signifies *regulation,*  
*mode, conduct* generally,  
good or bad, as நல்லொழுக்கம் *good conduct,*  
தீயொழுக்கம் *bad conduct*; by itself,  
however, it has always a good  
meaning.—*நீத்தார of the devout.* This and  
the pre-

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ceding word forms a compound in  
translating which some connecting<sup>†</sup> term  
must be supplied, as ஒழுக்கத்தொழுக்கி  
யநீத்தார. *the devout who proceed in or*  
*according to rule.*—பெருமை *the greatness,*  
*the superio-* rity.—*விழுப்பத்து of the*  
*sublimity*; the obl. for the gen.—வேண்டுகிறது  
*requires.*—பன்னுவல் *of the codes, of*

60 requires.—பன்னுவல் *of the codes, of*

*the scriptures.* This term from பனனல to say, declare, synonymous with நூல், means generally the same as the Sanserit word सास्त्रं 'Sāstram a science, or a treatise on any science or branch of knowledge: here it is equivalent to வேதநூல் *sacred writings* collectively.— துணியு the clear sense: this word signifies lit. light, clearness, and thence elucidation, correct explanation.

## II.

திருநாதாரபெருமைதுவண  
ககூறினவையது

திருநாதாராயெண்ணிக்கொண்டறறு

(உ)

To count the virtues holy

men attain,

Were as to count the  
ghosts, that from this world  
Have taken  
flight.

“The virtues holy men attain”—the word, here and in the preceding verse translated *virtues*, is in the original பெருமை, an abstract noun from பெரு *great*, which signifies, therefore, literally *greatness, excellence &c.* Of the three first verses of this chapter

also, *power, honor, ex-*  
Parimèl-azhager says,—

இவைமுன் றுபாட்டா இஃததாரதுபெருமையெ வலாபபெருமையி னு  
யிககதெயைதுகூறப்படது by these three verses it is maintained that the  
*greatness, or excellence of the devout surpasses all other excellence.* Indeed the  
veneration in which those who have acquired, whether justly or unjustly, the  
character of superior sanctity are held by the Hindus is extreme and this ex-  
tends not only to the priests and religious persons of their own sects, but  
to all others, even Christians and Mahammedans; we accordingly find the  
Princes of Southern India (I allude to the Rayer of Vidyanagara in parti-  
cular) establishing Mosques and endowing Fakirs and Pir-zâdas long anterior  
to the subversion of their dominion by the arms of the Moslims. With respect  
to those of their own religion, the powers ascribed to them, as the following  
examples will shew, are limited only by the power of the imagination.

PERIYA-PURANAM.

கேடுமாககமுங்கெட்ட திருவின  
 ரோடுருசெம்பொ னுடுமாககடுவநோகருவர  
 கூடுமனபினிறகுமபிடலேயனறி  
 வீடுமவேண்டாநெறியினவினவகினூ  
 ஆரங்கண்டுகையாடையுங்கநதையே  
 பாரமீசனபணியல்தொன்றிலா

நீராவனபினரோ துங்குறைவிலார  
 வீரமெனனாலவிளம்புநதகையதோ

The holy men, who have triumphed over adversity and prosperity, esteem a pot-herd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue :

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue ?

VASISHTAM.

சரமழைகனெயதனமலர மழையெயொகருந  
 தழறபளளிபனிநீரி ிசயனமொகருந  
 சிரமரிதலசுகமுறுநிததுரையெயொகருந  
 தெகமரிவதுகலவைசசெறிபுசசொகரு  
 நிரவதிகநாராசமருமமுபாயுத  
 னெடுங்குகாடைசசிவிநியினனனீரையொகரும

விராகரியவிடயமெ னுமவிடவிடுசி  
விவேகயிருத்தவரககலால்விலககொனாதே

*A shower of arrows is like a shower  
of tender water flowers ;*

*A bed of fire is like reclining on refreshing dew ;*

*Striking off the head is like a sweet sleep ;*

*Hacking the body is like rubbing it with perfumes ;*

*Piercing the breast with innumerable pins of iron is like sprinkling it from  
a syringe with fresh water during the heats of summer ;*

*The keen and poisonous arrow of the objects of sense, so difficult to des-  
troy, sages of expanded understanding can alone avoid.*

**BRAMA-GPTEI.**

ஞாலமுண்டவன நவியினமே றசமப்பன  
மெயஞ்ஞானிவேண்டியவெல்  
லாம

ஆலமுண்டவன்வனபினனே திரிசு  
வன்வனமுப்பொடிகுகெனதேற  
சீவமொன்றையுநதெரிவருஞா  
னிதனசேவமுப்பணிசெய்வான  
காவிாண்டமென்றவியவேயென்றனனகமலந  
ானமுகத்தோனே

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For the true sage, Vish'nu humbly beareth on his head all that he requir-eth and Siven followeth him desirous of the dust of his feet ; of such a sage, who has attained the knowledge of that which alone is righteousness; the lotos-born and four-faced deity ( Brahmà ) attendeth the footsteps, beseeching him to place his feet on his head.

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துறநதார of religious men ; from துறததல் to renounce, forsake - the nom. plu. used for the gen.—பெருமை of the greatness ; the nom. for the gen.—துவண the quantity.—கூறின if told ; the subj. form of கூறல் to say, tell : the compound துவணகூறல் means to enumerate, count.—வையதது in the world ; the obl. for the 7th or loc. case.—இறநதாரா the dead ac., from இறததல் to die.—எண்ணி counting, the 'indef. ger. of

எண்ணலை *to count*.—கொண்டு *taking*,  
 the ger. of கொள்ளுதல் *to take*; this verb  
 generally gives to those which it is united  
 the meaning of the middle voice, called in  
 Tamil *tanvinei* in Sanscrit *átmana-padam*,  
 denoting that the fruit of the action  
 reverts to the agent.—அற்று *like*; a  
 particle of similitude.

NOTE. In the present instance and many others of verbs classed as *tanvinei*, the reversion of the fruit of the act (not of the action for then they would be reflectives which they are not) is apparent only to those to whom the language is native; a reference, however, to the literal meaning of the expression, the terms understood being supplied, may convey an idea of it's force approximating to correctness;—இறந்தகாலகொண்டெண்ணிதனைகருத்தொக்கையகொண்டு *having counted all those who have died and having taken the result to himself*, that is, for his own examination and determination. Thus considered it is evident that the fruit of the act of counting, which is the result of the process, reverts to the agent; this explanation is afforded by the proper signification of the auxiliary used, and is not applicable to the Tam. *tanvinei* when formed by an affix nor to the Sans. *átmana-pada*, which describes a class of verbs, that, like those of the Greek middle voice, are often distinguishable from the other actives by their form only.—கொண்டு in this verse must be considered, under the rule quoted in the Note Page 42, as used for கொண்டால், in which can அற்று is, as described, a particle of similitude, உவமைபுருட, and எண்ணிக்கொண்டாற்றறு, the same as எண்ணிக்கொண்டாற்போல், should be rendered as *if account were taken*: or அற்று, for அன்னது *it is so*, must be considered as விவனைகருறிப்பு and the 3d pers. neu. sing. of அன் so, in this case the literal version of the phrase எண்ணிக்கொண்டற்று *is even as having taken account*. This construction of அற்று with a gerund, no verb completing the sentence, frequently occurs in the Cū'al.



## III.

உரனென னுநதே தாடடி  
யானே ரைநதுங்கா

பபான

வரனென னுமவைபபுககோரவிதது  
(ச)

As the hook rules the  
elephant, so he

In wisdom firm his sensual  
organs rules,

Who hopes to flourish in  
the soil of heaven.

“ As the hook rules the elephant”—This verse being, as Parimel-  
 azhager properly observes, a marked instance of the *சகடுதசவுருவகம* or *mixed*  
*metaphor* his commentators shall explain his meaning. The last mentioned  
 says,—*திணமை யென னுந் தோடடி யாற பொறிகளாகிய யாவரையையந் தி*  
*வையுந் தத்தமபுலனகண்மேற செல்வாமற காபடாடு னெல்லாநிலத்தினு ிக*  
*கடுதன றுசொல் லெபபடும லீடடுநிலத்திற கோணித்தாம* *He, who with the*  
*guiding hook of firmness restrains the elephant, by which are typified the five-*  
*sensitive organs, so as to prevent their leaning towards any of the objects of*  
*sense is a seed for the soil of Heaven, praised beyond all other soils.* The La-  
 tin commentator says—“ *Qui harpagone, qui dicitur animi robur, suos quin-*  
*que sensus frænât, semen est pro agrò qui dicitur cœlum: id est, qui utitur ad*  
*suorum sensuum frænationem animi robore, sicuti harpagone utimur ad fræn-*  
*andos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro*  
*seratur; hoc est, cœlum assequetur.*”

The first of the succeeding verses is an amplification of the thought in the  
 former part of this couplet, the author having judiciously avoided the in-  
 congruous figure with which it concludes. This extract is from the thirtieth  
 canto (*மீடசிப்படலம்*) of the *Tembàvan'i*; in which, while the holy family  
 are crossing the desert, on their return from Egypt, the Saviour is represented  
 as enumerating in prophecy the several devotees, who in succeeding times are  
 there to devote themselves to austerities and by their example to introduce mo-  
 nastic discipline into the Church. The primitive ascetics Paul, Anthony and,  
 Hilarion are first mentioned, but of the many names that follow few can be  
 recognized, as they are either translated into Tamil or altered so as to conform  
 to the orthography of that language. *Ejesia Mariyàl*, celebrated in the conclu-  
 ding verses of the extract is St. Mary the Egyptian, the first female Recluse  
 on record in the Christian Church: she was discovered by St. Zosimus in the  
 desert beyond Jordan, where she had passed forty-seven years in the simple  
 attire to which the poet with such delicacy alludes.

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TEMBÀVAN'I.

அவாவென டித்ததினசேற றத்தறிவென்பபாகனவிழ்த்த  
 வுயாவெனவுடலிலகனைகடுகாணடுககநறடுடடிமாறறி

ஸிவாவன தவககவடடையிடமுருவிராததூணின  
 மவாவன முனிவன்சேரத்திவான முமவியவசசெயவான  
 லீட்டருநாடமுறகேறறவிழுபபொருனாகநாடி  
 யீட்டருஞ்சீலககுபபையேற நிரலலுயிரோடியாககைப  
 பூட்டருமேராயபூட்டபுரைசைசசேற துடச்சலவா  
 வாட்டருநதவத்தின்பணமுமதிதகனகதியிற்சேரப்பான  
 தேனிமிாமுல்வலியாகத்திருநதறததொகுதிநடந  
 ஞானிமிரதவத்திறகா ததநொறிநபொறிவேலிகோவி  
 மேனிமிரொழுககீனாவிட்டருணமணவலிப்பாயத்தி  
 வானிமிருல்கிஞ்ஞாமவனத்திஞ்சுகசேரனபூயபான  
 ளுற

நியதவசசேநதீயீவலிமபொறியிருமபிடபூதி  
 யேற நியதெருளிநஞானவிராதமீட  
 டாயபைமபொன  
 தேறற

நியமறையசசாகசீலநனமணிகளசேரத்திப  
 போறநியதேவமாரபிற  
 புரோதரனணிபபூணவான

*When by the outrageous fury, of the passions the driver had fallen from his seat, Mavavana muni, having seized and mounted the elephant, which is the body; governing him by the strong hook of resolution, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration.*

*Desirous of obtaining the wealth peculiar to the kingdom of heaven, Maddagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.*

*Having planted the honey-dropping Jasmin-vine of perfect virtue ; having surrounded it with a hedge of subdued senses, to protect it by penance supported by religion ; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.*

*Blowing the red furnace of penance and placing therein the iron of the five senses, adding the mercury of bright wisdom, Puródaren poured the pure gold thus obtained into the mould of religion and, having enchased it with the precious jewels of virtue, he became an ornament for the breast of the God he adored.*

நீயவுநலவுமுளளி றதேற நியபெண்ணி றதேறற  
லாயவுமரி தேமுன்னரழிநதநாணவேவி தாவி

யேயவுகாமத்தாழநதவெசியமரியாளபினனர  
லாயவுமரி துலோரநது துறநதிவனெடுநானிறபாள

கணமை  
யினமற நியாரு ககண்ட தன்பிழைக்காண பாரார  
துணமையி ளுறறபாவ துதலியுடடாரீன  
கண்ட

வுணமையி ளுணரந தஞ்சுமுள தகிற்காக  
வெடகிப

பெணமையி னபோரபைநாணமயி ரிவில்ள  
போரததுநோறபாள  
காமடு

மபறவைத்தேரமேறகசுடெ ளுமபாஹி

சேரநதாள

வீமமேபறவைத்தேர  
மேல்விவர தவககு றிஞ்சிஞான  
வாமமேபறவைத்தேரமேல்வளர றமுல்  
வஸ்சேரநதென

ஓமமேபறவைத்தேர

மேனயப்பவாளுடடைசசேரவாள

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution ; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the color

who see their own faults apparent

by which it is darkened, and who are they to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of myname she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy it's fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on it's leaves.

“Who hopes to flourish in the soil of Heaven”—Lit. this figure so is frequent with the Tamil writers that

is a seed for Heaven; as a phrase of it may be considered affords another

the language. The following verse from instance of it's use.

the Náladi-nánúru

வி த த ம ய வி ன றி ச சே ய து

சு து க ம ப ப ட ா து யி ர வ ா ழ ட் ன்

அ றி ரு ர ா ய

தி ன து ழி தி ச றே தி ர ம டே வ ரு க க ா ர ண ம

இ ன றி ப ப ல வு மு ன்

*Laying up seed for heaven, without delusion of mind and void of all distress, enjoy life like the wise, maintaining your proper station, but remembering always that there are various things that change their nature without efficient cause.*

( 66 )

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes ; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

*is*

உ ர ன, written also உ ர ம, *strength of mind, fortitude.*—உ ன னு ம which called ; the su. part. of ன ன ன ன்.—தோ ட ம ய ன by the elephant

*hook* ; உ ர ன ன னு ம தோ ட ம ய may be

considered as one compound

and rendered *strength of mind typified*

*as an elephant hook.*—ஓ ற் one

adjectively ; this term is frequently

connected with nouns of number in

a collective sense, but as உ ம, which

performs the same function, here oc-

curs, it is redundant.—ஐந் தும  
*the five, senses* being understood: உம  
 in its collective capacity with nouns of  
 number or quantity may often be  
 rendered by the definite  
 article.—காபபான *he will govern,*  
 from காததல்

*guard, protect, govern.*—வரசு, the ன  
 being substituted as above for ம,  
 from the Sans. root ஆ to chuse, select, lit. *choise*, secondarily *a boon,*  
*an endowment.* This is the only term of Sans. derivation which has  
 hitherto occurred, with the exception of the compound in the first verse of  
 the first Chapter; unless that with which the verse commences should  
 be derived from the Sanscrit உரல் *the breast*, which is one of the  
 meanings of the Tamil word.—என தும

as before.—வைபபுகு, this is  
 a verbal noun in  
 the dat. case from வைததல் *to place*, and  
 means lit. *the*

*placing*, also, *a deposit, a place,*  
*a township*; வருசென ன துமவைபபு is a pe-  
 riphraſis for *heaven*, quasi *the choicest or*  
*most eminent place.*—ஓர் one :

ஓர்  
 the



before vowels and ஒரு before consonants are indefinite articles *an* and *a*.—விதது *a seed*.

properly rendered by



## IV.

ஐநதவிததாஔமறல்கல்விசுமபுளாரகொமான்

ஔநதிரனெசாலுங்கரி

(ஔ)

Let Indren say, the  
king who all controls

Within the expanse of Heaven,  
how great his power,

Who his five senses in  
subjection holds.

“ Let Indren say”—This alludes to a story, which is told at length in the 38th and 39th Sections of the *Bála Cādam*, or First Book, of the *Rānāyanam*

of Válmíci and with some variation in the 9th section (அகவியைப்படலம்) of the same Cándam of the Rámáyana of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalyà, wife of the Sage Gautamen (the Latin commentator says erroneously Agastyen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

சீகததலு தி டிய ஜா சதஜ் சூஹி ம ம ரொ லு உ —

And in the latter thus,—ஆயிரமாதகருளைய நிகு நியுளகருண்டாகென்று. Tatwabódhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled A'tma-nirñayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Puránams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimèl-azhager alludes briefly to it, saying only தாவணைதவியா துசாபமெய்தி கின்ற விததவன தாறறலுண ரதகிருணாகவி வீநதிரனே சாலுங்கமென்றா he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness. The Jainer, however disputing the authority of the mythological story, give it a very different interpretation; Cavi-ráya-pand'iten accordingly thus renders the couplet,—ஐமொபா நிகலியுமரணசயினவதி டெயோகாமலிடக கினவ லுடைய வல்லமைக்குத தேவதேவொகததிற தேவரககெல்லா மிராசா வாயி ருககின்ற தேநிவந திரனெகரி பினனெருவருசாலுங்கரியல்லெவன

பதாமென்றவாறு Of  
into the path of carnal

his power who restrains his senses from straying desire Devendiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness; this is the meaning of the author. The difference here indicated turns chiefly on two points, in which the opinions of the Jainers are opposed to the other sects; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion; secondly, they argue that the Author could not intend to include under the term சீதார or சூறவேர, as used in this Chapter or elsewhere, who, like this Sage, was still in the state of marriage. any person,

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th complet of the Third Chapter *On Penance*, and the 3rd and 4th, of the Eleventh *On Retirement*. The former as relating to the first and principal point I quote.

தன னுயிர தான றபபெ ற றுவினயேவரைய  
மன னுயி ரொலலாநதொழும

*He who entirely possesses his own soul is revered by the  
rits who have not attained to this state of perfection.*

*immortal spi-*

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressly declared ; the latter, as here forcibly described, is free from the eight defects enumerated in Page 20 of this work, but how can he be said to be divested of these, or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger ?

“Who his five senses in subjection holds”—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who

inflict on the

body tortures, which must, as the natural consequence of over excitation, render the mind incapable of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yógis or Nítàr, as, though extolled in the Puránams and heroic Poems, they are no where mentioned in the Védas, nor authorized by Smritis; for the exercises prescribed for the Vánaprastha are intended merely to keep the attention awake and do not amount to torture. Crishna, after having revealed himself to Arjuna as an incarnation of the Divinity, says in the Bhagavat Gítà,—

எல்லாததவமுமியற நிதினஞ்ஞானி னு

மெல்லாகக்கவிகளுக்கற னுணரநதோனி னுரு

செல்லாககருமமெ ல் லாருசெய

தோனி னு

நல்லானயோசி யேயீயதைந ண னு

வாய

*Than him who has performed every species of austerity; than him who*

*has acquired every branch of learning; than him who has assiduously performed every religious rite; the contemplative sage (Yógi) is more excellent; adhere thou, therefore, to the practice of contemplation.*

In the Sancrit the words paraphrased in the first line of this verse are த உ ல் லா ரு ச ய கொ யோ ி the Yógi is more excellent the Tapaswis. The Tāmīl version of this work is much more florid than the original, which is remarkable for the terse simplicity of its language, and, as usual, the commentary is often intermingled with the text.

By modern writers, however,

of India was unrestrained and

even by those whose intercourse with the natives whose knowledge of their language and literature must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed : it is not surprising, therefore, that the ancients,

( 69 )

whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India : hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly, judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Bráchmanes; or Bráhmans, though no

doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Pramnes. The first of these words only is Greek and in its literal acception can apply to none of the Indian Devotées, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the 'Sástras to be observed by the Vánaprastha that I quote it, and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnesophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis: ferventibus arenis tota die alternis pedibus insistere."

வஞ சீன உபரி உதே தக் துஷ்டே டி உ

நா உ உ டெ டி டி டி

உநா நா உநா ஹா ஹ ஹ ஹ

கூ உ உ டெ டி டி உ ய ஹ உ டி

*Either rolling backwards and forwards all day, let him pass his time, or continue bathing thrice a day, on the ground, or standing tiptoe alternately standing and sitting,*

It is probable, therefore, that, though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his torn

mantel and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here trans-

( 70 )

cribe.—*Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?—Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food, indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.—* An Indian Sanyási of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; *the staff*, and *the single mantel*, sometimes of skins as worn by the Vánaprastha, sometimes of rags, as worn by the Bhícshaca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Pramnes as Bráhmañ, which in that language is written பிராமணன் *pirámanen*. An orthographical alteration nearly similar seems to have converted the word Brahmá, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Bráhmaña, into *Piromis*, the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிராமண *piramen* and வீரமுடா *virumá*. Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for, the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of Philosophers. ஸ்ராவண சீ *s'raavanah* in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara*, and was the title probably by which those



naked saints denominated themselves to the European enquirer; சூரவணசு  
*śrāvanah*, with a long *ā*, on the contrary, signifies a *heretic*, and was the title  
 by which they are denominated by the other sects: now from either of these  
 words Sarmanes may be legitimately derived. By the term Brachmanes, there-  
 fore, which as the name of a caste is properly common to all Indian sects, the  
 ancients meant the devotees who derived their tenets from the Védain and by  
 Sarmanes those who derived them from the Patamágamam.

ஐந்த the five; உம should be added, as in the preceding verse,  
 and the word பொறி senses supplied.—அவிததான of him who has  
*extinguished*, from அவிததவ to *destroy, extinguish, quench*.—ஆற்றலை

( 71 )

*the power*; the nom. of these terms is used  
 for the gen. and the latter, not-

withstanding the intermediate terms; governs the concluding member  
 of the sentence.—அகல் expanded; this is the root of the verb அகல்வ  
 to *spread, extend* neu. and as an indefinite part. governs the following  
 term.—விசுமபு the *sensible heaven, the heaven of the inferior deities*.—  
 உளர of those who inhabit; either from உள் the interior or the defective  
 verb உள் to *be*.—ஓசமான the king.—இந்திரன Indren; a proper  
 name made emphatic by the particle ஏ.—சாலும which is *sufficient*;  
 the fu. part. of சாலவ to *suffice, befit*; governed by the preceding and  
 governing the following term.—கரி a *witness, evidence*. The proper

version of the last sentence, the sub. verb.  
 being understood, is *Indren*

himself is a sufficient witness, that is of the power of the devotee which he had experienced.



## V.

சுவையொளியுறொசைநாமற  
மென்றைநதின

வகைதொரிவானகடேயுலகு. (எ)

Taste, light, touch, sound, and smell, if these be known  
And with them all connected, of  
the world

The whole is known.

“Taste, light, touch, sound, and smell”—The meaning of the terms corresponding with these in the original are comprehended in the collective phrase

ஐம்புலன which properly signifies the five objects of sense; they are here translated literally, though in English the object and the faculty are not always distinguished. The compound ஐம்பொறி means the five-organs of sense;

for the *faculties of sense* பொறித்தொழில் there is no common term, but they are particularized by the corresponding verbs, as கேட்கல் *hearing*, தொடல் *touching*, பார்த்தல் *seeing*, சுவைத்தல் *tasting*, சேறாதல் *smelling*. It

must be observed, however, that, though புண and பொறி may each occasionally be rendered by the general term *sense*, they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets ஐந்தும் *the five senses* is rendered by the commentator புண்கள and in the first பொறிகள். This distinction will be further exemplified by comparing the following verse from the Náladi-nánúru with this couplet.

(72)

மெய்வாய்களை மூக்கு செவியென்பபெயர்பெற்ற  
வைவாய்கேட்கையுடா லிசிகை-கைவாய-  
கல்ககாமந்

காததுக்குமாத் தலுடையான

வின்ககாமலீடு பெறும

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according to the way of the objects of sense here enumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their operations. The Latin commentator, therefore, says,—“ Exaltat hic Religiosos ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur.” This simple exposition, however, by no means satisfies the profounder Indian, Parimèl-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

கையுடு மானியுறு துமோசையுநாறற முமென துடுசாலிபபுடட தன்  
மாத்நினைகவிரக தின துகூறுபடடையுமராயவானி<sup>ய</sup>நீவின்கண்ண தேயுல

கம-ஏ-று

அவற நின கூறுபட்டாயன - பூதங்கடகு முதலாகிய வவைதாமக து  
மவற நினகடடோன நியவபபூதங்கவிரக தமவற நினகூறுகியஞானகதி  
நியங்கவிரக துங்கருமந திரியங்கவிரக துமாகவிருப துமாம - வகைதெரிவா  
னகடடெனவுடமபொடு புணரத்ததனூறறெறநினைற புருடனுமவனெற  
மிதறகருவியாகியமானகங்காமகங்களும-அவற நிறகுமுதலாகியமூல்ப  
பகுதியுமபெறரும-தததுவாயிருபதனைகதவலியுந தெரிதலாவது மூல்பப  
குயிரெயான நிறடுருன நிய தனமையிந்பகுதிசேயயாவ தல்வ துவிருதியா  
காடுதனவும - அதனகடடோன நியமா னும - அதனகடடோன நியவகங  
காமம - அதனகடடோன நியதனமாத்நினைகளுமாகியவேமுந-ததமககு  
முதலாயதவறநோகவிவிருதியா ததிருதங்கடடோன துவனவறறைநோக  
கப்பகுதியாதலுமுடையவெனவும - அவற நினகடடோன நியமனமும-  
ஞானேந திரிய - கருமெந திரியங்களும - பூதங்களுமாகியபதினூறு - தவ  
கடடோன துவன வினமையின விருதிசேயயாவதல்வ து பகுதியாகாடுதன  
வும-புருட்டுன நிறடுருன ருமையா-னுநதனகடடோன துவனவினமை  
யா னு மீரண்ட மல்வெனவரு - சாவகிய தூவினோதியவாற ருனாராயதல் -

இயன்றபுததைதரதுமலலதுல்கெனப  
 பிறிதொனநிலலெயெனவுலகின் துணை  
 மையநிதலின்வனநிவினகண்ணதாயிறறு

*The whole world is within the knowledge of him who fully comprehends the objects of sense, taste, light, touch, sound, and smell, and the modification of these five sensible species.*

*These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), which are modifications of them; constituting in the whole twenty. The expression—within his knowledge who understands the way—is to be thus explained: the soul, (Purud'a) which is intelligent by its connection with the body and by its means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five Tatwas, or principles. That which proceeds immediately from primitive, homogeneous matter is in its nature the generating cause (pagudi), not the generated effect or created object (vigudi); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense, or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever*

comprehends what is thus taught by the Sāṅgiya school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power.

This is a short but comprehensive exposition of the philosophy of the Sāṅghya school, which makes nature the cause of nature and the modifications of matter to originate from matter. Like the Jainers the disciples of this school maintain the eternity of matter, which they consider primitively to be, not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to primitive matter, *Pracṛiti*, it becomes, from its own energies, active and powerful and is then called *Mahat* active nature. These are the two primary *Tatvas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit*, *Purusha*, is distinct from primitive matter and is in no respect effected by any of its changes, but it is the omniscient and omnipresent witness of all its

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operations; it is pure intellect and cannot be otherwise described; those which are apparently its qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from matter and its energies.—From this school originates the worship of *Durgā* and the *S'actis*, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, *Brahmā*, *Indra* and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of matter

and spirit.

This is the doctrine taught originally by Capila-mahârishi, but, according to Patanjali, (the founder of the school named after him, which is a reformation of the Sânchya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced. All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yôgam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding "though nature up to nature's God," the contemplatist acquires a perfect knowledge of intellect and the essence of intellect; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which knowledge rightly used eternal felicity results. ††

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous; that there is a substance into which all other substances are resolvable. The inductive acquisition of the Moderns has proved the reverse of this and shews that what was previously mistaken for simple is compound, and it must be admitted, in opposition even to the subtilist deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practitioners of Europe tend forcibly to establish that there are two principles (the real primary Tatwas) in nature, not only essentially different, but directly oppo-

site; an active, moving, elastic, exciting, æriformed fluid, and an inactive, fixed, inelastic solid, not exciting but capable of great excitation; the former gas, the latter metal. Neither of these substances, however, are homogeneous; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses it's own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymist, to which, probably, it gave origin.

**On the four Couplets concluding with the present one, the third of which is not translated, Parimèl-azhager**

remarks—இவைநான்குபாடலானும்பெ

ருமைகட்கே துவைநதவித்தலுமயோகப

யிற்சியுநதததுவவுணாவுமென்பன

கூறப்பட்டன by these four verses the

*subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflecti-*

*on on the principles of nature are enjoined. That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.*

BHAGAVAT-GĪTĀ.

பாடுமபனுவறபவ்வோதியவறறவநியுமபயனறறரிசுது

கீடுமபுலன்களையெவெனறுநிகரியி



றகல்கறகறியன

யோடுமபொன

னுமொருபொருளபோலொகப்பாரகு  
மவனையிது

காடுமபெரியமாயகூத்தாடாத்துண்ட

மைந்திருப்பான

கைமமா நிலைநின்றசெய்வானகாதறறேழனகடுமபகைருள  
விமமாடுதவறறுமொத்திருப்பானவேண்டப்படுவானவேண்டாதா  
னமமாமறைநூலெந்நிபுரிவாளுகாதன்வாககிடுவானென  
நிமமானிடவரவிறவரகருமொப்பானயோகியென்பபடுவான  
தவியாமிததயோகத்தைதவிறிநின்றேழுருநதன்மைகே  
ளுவியாவாயசயறமாறநியொன நூதனககெனறேழுருநதே  
மவியாரமுழஞ்சைமுதலாகயோகவருகருவருததுகாதத  
விவியாவையி னுமொன நிவிலவநியச நூதியாநிலத்திடுகி

ஒருமவகையாறகுசம்பாபியதனமேலுழையினறேலபடுததுத  
தகபுடைவையதனமேலேவிரித்ததுததானவகதிவிருநது

யிதகமன்வியறவொருகிவேறுசெய்யுமவிவிறகளுடன  
றேகபுலன்களிலியடகிபுணாவுதாயதாவதனபொருட்டால்

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தவியுங்கமுத்திமுடம்புமீவைசெவவேதளரா தேயிருத்தி  
விவியிலிருநதுகண்கவிராததன்முக்குதுனிமேலேவி நுத்தி

யவியுதக—வோறகாமமுமெயபபயமுநதனவிரஷிடடகல  
வுவரியுமனமுளளடககியெவிரயுணரநதேயிருகருமதுயோகம

*Having by the study of the various branches of the sacred writings acquired a complete knowledge of them and having overcome the deception of the objects of sense, he whose firmness no object can disturb, beholds with the same indifference gold and a broken pot-herd and, viewing it unmoved, rests serene in the midst of the vast dance of the illusions of this world.*

*He acts regardless of the fruit of his actions ; he is alike affected towards his most intimate friend and his most bitter enemy ; he is the same to all mankind, to him with whom he is connected, and to him with whom he is not connected, to him who walketh in the path of the sacred scriptures and to him who acteth contrary to their precepts ; such an one may be truly called a contemplative sage ( Yógi ).*

*Hear now the pre-eminent nature of contemplation ( Yógam ) which leads to eternal happiness ; having utterly rejected all desires, however difficult to resist, and considering nothing as his own, either in the cave of a mountain, or in some other place proper for contemplation, where he is not subject to any kind of disturbance,*

*Here having spread smoothly the sacred grass ( eu'sa ), having placed over it the skin of an antelope and covered it with a clean cloth ; being seated thereon and, for the purpose of purifying his thoughts, having restrained from wandering, and having wholly restricted his senses to the act he is occupied ;*

*his mind  
by which*

*Keeping his head,  
his eyes steadily on*

*his neck and body without motion in one posture, fixing the point of his nose, divesting himself of all desire, tumultuous as the waves of the ocean, and of all bodily fear, confining within his wandering mind, let him think solely on me—this is contemplation.*

மால்யுகியிந் தூயவாழ்வதாயமாளுவதாரு  
 சால்மயல்பாத துத்தவலியைப்பரஞால்மயங்  
 ருனமத்தகடிகாரணிபாரதீசாடிகாவென  
 சசிரிப்பர தனவலைப்பராததாடுவர்தாநதாம

*They shake their heads when they behold the powerful delusion which causes the distinctions of Vishnu, Brahmà and Indra, of life and death, and they smile as they contemplate the frenzied dance of the illusions of the world, those who have learned to know themselves.*

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DE'VICĀ'LO'TTIRAM.

யோசியாகி யொழுகுமியுபிடுன  
 போகடாற றிப்பொருணமேற பொறிகளி  
 ளேகமானபயமுமவியப்புமபோய

மாகரகாருசுகததைமருவுவான

*He who hath truly attained the state of a contemplative sage, having diverted the organs of sense from pleasure to truth and released both from transitory fears and delights, will obtain happiness which the gods have never*

*beheld.*

TIRUVARUD-PAYEN.

ஒங்குணரவி ஆளாடங் கியுளைத்தி  
வினபொடுங்கத்

ஆங்கு வரமறநேற ஆண்டுசொல்  
முமமைதருமவிவண்கன

மூலாவாழ்தறிவாரக

கமமையுமமமையேயாம

எ

ல்லாமநியமநிவுறி ஆட்கிவொண

நல்லாதறியாரற

களை

ததவ்லெவர துயரகருதித்தவகருவண

வெள்ளத்தவ்லெவரக் க

*They, who, inclining their mind to exalted  
wisdom, have attained a state of  
mental happiness, are at rest; say what besides is so.*

*Those of mature understanding, who are no longer attached to works by  
which the three worlds are obtained, enjoy even in this the happiness of the  
life to come.*

*Although they possess knowledge which extends  
to all things, their compen-  
sation is confined one thing.*

Knowing the unhappiness of those who are tormented by ignorance, overwhelmed by a flood of compassion, they are on their account greatly disquieted.

VA'SISHTAM.

பெருந்தீர்ணடமு.கி வகனெவலொமடு  
பருங்காறமுலே

யொதுவகுதலேடால்

வந்தறபவணகாசதசாடுல்மளமடோயி  
றககுமனமிநாதால்

பொருகநபாநதயாருதமுபொவருக...ஆமபுவியலனைதது  
முருகசுநிபன...ருகங்கு...பொருகா...வயி...ஆமி...ருண...டோ

As the mass of clouds when gathered together is totally dispersed by the winds, so, when the selfish affections, are destroyed the reasoning faculty ceases to exist; when the reasoning faculty existeth not, though the ocean swell and

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the storm rage, as at the end of the world, and though the twelve suns should at once melt the earth, can affliction exist?

உடவிவிரிபாமையென்பதுகடவி ஓருநய

வென்னவுங்காறறு மடலுறசீ

நிறகவிழநதுறு

மடுபாலாமவகடுமகொண்டவொருவர

புடவியினிவிரிபாவிரு

நததுயிலவிரிபுறகலனமெய்கருறவெனன்ற

குடமபைசீசுதெழுநதகுருவிய

நதரத்திறகுடவொசிததேகுதல்டோனடுறபுன

னுனிப்பனியினதுவிமதுமனவினபுறதெழு

மபுசையதுமவானின

சென்னவிதூவுகேரகருமியதுளுசேனயரதருகின்றபுவு

மனனிவெயிலொப்போலுமிவவாழககைமடிவகுகண்டுமாதவததேதார

நனனிவெநண்ணிததுறநத

பராசுநவைபலவொழித்தனரமாடோ

லீவெனுங்களளள

விபுலமாரிடரைவிடாமடுலசவடமுனி

படுருடரநதுநொவெனும

வழியுமனறியுநதானேதுழைநகடுவானசடுதியி

சீவதாவெனுமுயிரைப்பற

றிப்போவான்சசமயமேயறியோனூதினறு

தாவெனுநதவசுதோரகினமுமாயததநது

ருசவிற்றசெடருவரதுளிகதே

The instability of this mortal body is like a ship when sailing on the sea, or when overwhelmed by the boisterous rage of the winds; of all who have assumed a corporeal form, none have remained permanently on the earth, for the soul is disunited from the body, even as the bird which quits the egg and soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient as a drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having forsaken

all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

COUPLETS.

இவவுலகே துறவனெற னணிய நிரூர சாம எ  
வலிடபு. கயாபபார துறவு

மாநதருமாநதருககாதரவு செய திட வி வ  
நதற துறவி னுக்கே

தேசாரோதே ததே நிரீநதலாநி ததததை  
சிததுவிவலெப துவாரதே

*The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place ;*

*That men, also, should assist their fellow men is the most efficient of all species of devotion ;*

*It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.*

*A HYMN.*

*“ This world is all a fleeting show,  
For man’s illusion given ;*

*The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow,  
There’s nothing TRUE but heaven !  
And false the light on glory’s plume,  
As fading hues of even,  
And love and hope and beauty’s bloom*

*Are blossoms gathered from the tomb,  
There’s nothing BRIGHT but heaven !*



Poor wanderers of a stormy day,  
From wave to wave we are driven,

And fancy's flash, and reason's ray,  
But serve to light the troubled day,  
There's nothing CALM  
but heaven !"

PARAPHRASE.

இவ்வெக்கெல்லாமேயெலகிடுங்காணறபோன்  
றெவவுயிரகருடேவுதருமயலே  
யெவவத்தான  
கண்ணீருங்காடடுறுமின்பததாறசிரிப்புமே  
கண்ணுநினயாணடுங்கருமயலே  
யுண்டு  
மயலிலியலொன்றே—மனனுயிராராய  
புயலியறகுவழியே

சூயவாழ்  
நிக்மெஞ்சுராயி நூதீடடுகூரநேராயப  
புகழ்மகிமைபொன்னி நதிலொ  
வகன ருதி

மீன டுல்கின செல்வமெல்லாமேவுய்ன  
பனபுவண பு.

மாண டுமுமுமையுமவாரு:ங் வை

பூண்ட  
புறகாடடுகணனருமபுமபூனிதழ்கடபொலத

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திறமீருளுண்டணடு. திறமா

நிறமன

றிருளிலியலொனறே—யென னுயிராராய  
தெருளய நதேறடுமவழியே

மருள்

வவல்ககாறறவந்ததவுலகினடுருணியுள்ளோர

அவையலோடலவலமீதாடி

மலி உராய

மதியெனனுமின்னடு

வாவிமாலலீறிததனமுற

கோதிகடறகலடுவாலககாண்டார

அதுரா

வமரிலியலொன

றே—யெனனுயிராரா

யமநதவயறசேரவழி.—

கவை *taste*, properly the object of that sense.—ஒளி *light*; which is the principal object and means of *sight*.—உன்று *touch, feeling*.—ஒசை *sound*.—காறறம *smell*, the object.—எனனு *thus*; it is the indefinite ger. of *எனனல் to say* and, according to its collocation, must be variously translated.—ஐகின *of these five*.—வயக *the way, the mode, the nature*.—உதரிவான *him who understands*; the indefinite part. third per. sing. of *உதரிதல்*.—கடடு, or, without the emphatic *உ, கடடு is within*; the third person neu. sing. of *கண் the inside, within*, conjugated as a verb and governed by the following noun.—உலகு *the world*. The four concluding terms literally signify *the world is within him who understands the nature* &c. that is, is in his mind or within his comprehension.

## CHAP. IV.

அறன்வல்யுறு ததல On  
the power of virtue.

The title of this Chapter is composed  
of the terms அறன் virtue, வலி strength, power,  
and உறு ததல  
is derived.  
to cause, originate, and signifies the source whence  
the power of virtue



II.

சிறபயீ னுஞ்செலவமுமீ னும

அறத்தினா

உங்காக்கமெவனோவுயிரககு (க)

• What more doth profit man  
than virtue doth,

By which felicity is given,  
and whence

Eternal bliss ensues? •

“Virtue”—The word here employed

அறம், coinciding nearly with the

Sanscrit term *யஜ்ஜி*, which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; moral *right* as opposed to *wrong*; religious *righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice*; and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter, which is considered the particular introduction to the First Division of the work in its two parts, இவ்வறம் *Domestic virtue* and துறவறம் *Religious virtue*, it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Parimèl-azhager in his explanation of the title. அறனவியுறுத்தல் அஃதாவது - அமமுனிவரா னுணரத்தபபட்டவாபுன நனுகேவிற்பபொருளுமீன்பமுமபோல்தறனிமமை ம

ஹும்மீ டென ஹூமூன ற வஸ்யும பயததலான்வ ற்றின வசியு டைத டென  
 பது கூறு தலதி காரமுறை மையுமித னுனைவிவகும This title—The ori-  
 gination of the power of virtue—is thus explained. Of the three great  
 incidents of life distinguished by the sages who have treated on them, virtue  
 differs from wealth and pleasure in that it effects alike both present and future

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existence and the state of eternal beatitude; its  
 power, therefore, is here stat-  
 ed and the purport of this Chapter will be  
 explained accordingly. The follow-  
 ing extracts will exemplify this term in many of the senses here stated and  
 illustrate this couplet generally. The final stanzas are the composition of a  
 living author Sidambala Pandaram.

MA GA-PURANAM.

கருமபூமியி றபன்முதறபி றபபெலாங்கடநது

பொருவினடா ணீடததொழி லுட

னபி றநதருளபுத்து

மருவுகண டிமிதிளமைமூபபபா ி இத்தருமததி  
 னுர்மைசிறி றசெயதுமென றிடெலறமபுரிநதோகரும

பேராதமேவியகா கைதகேகடடி ருநத

வமபுரியா

ரோதமேவியநாகததி ன்முந துவரியம

சூகிராடடொடரநதற றமேநோக

சுவனதஹ

பேதைர றமபுரிநதிடுமென் மறை

பேசும

இசுதுவியாதநா மதானகுகளிமமை

யின

மெதலுயசெலவமுஞ்சுதருமெவிநீ

யை

முதலியினமானமேறபொடி உரமுதுரைப  
பதலியினமுனமேபகிககவேண்டுகமால

*Having, in this world of works, passed through various states of existence from grass upwards, until by divine grace thou hast attained the human form; do not then say, while time passes in sleep and youth and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself.*

*Those, who, being properly instructed, do not perform duly their devotions, shall be thrust into a painful hell: Death pursues us from the hour of life watching his opportunity, therefore the Scriptures say "ye fools practise virtue."*

*They who thus bestow alms and perform other acts of charity shall be blessed with children and the greatest felicity in this*

world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. by zeal i. e. for charity).

SIVA-DERMO' TTARAM.

மகவியியலா லாகத தினவருத்தநத

னனா மாநி தியானமற நுமுள பொருளக  
ளாலுந

தகைபெறுவானவராலுங்காதவினதேறசா  
திகபபடுவதன நுதருமந  
தானே

யுவகையு

றவாதரவாநசி றிதேதேனுமுதவியிடிவற  
மதனாறபெரிதுண

டாகும

அகநகலுமாதரவுமநியதாமெனற றியாதா  
ரென்பெறுவரனனெனனே

Neither by sacrifices, nor by bodily austerities, nor by the distribution of abundant wealth, nor by the aid of the powerful Gods, can virtue

be establish- ( 33 )

ed, if affection (kindness or charity) exist not. gives assistance, productive of satisfaction, is



When from charitable mo- may actually  
 rendered, however small it *Alas! alas!*  
 be, the virtue whence it proceeds will make it of great account ;  
 what then will they obtain who know not how important in its  
 consequences is that charity which satisfieth  
 the mind? *v. e.* that charity,  
 which, not being hypocritical or vain-glorious, gives satisfaction to  
 of those by whom it is bestowed.

PRABULINGA-LI'LEI.

the mind

ஆதரவிலையெலவேனும் தத்தன் றபொருளை ரசெம்பொற  
 பூதரவளவழி ததுமபொருளழிவளவேயாகும்

மாதரவுளடுதன் லுகுமபொருளனுயள

வனருஆம

பூதரமெனவளரதுபுணனியபபொருளளிகும

If real charity exist not, though wealth equal to a mountain of gold be expend-  
 ed under the pretence of charity, it is all thrown away ; if wealth equal to  
 an atom be bestowed from feelings of real charity, this virtue will produce  
 fruit enlarged to the size of a mountain.

SA'NANDA-GANÉ'SA PURA'NAM.

தருமயிறறறியதாழ்வதுநலிலோர

அரியமானலிவரநதளவறற

திருமருவிபபுகுசெநடுநறியினீர

ஒருமணிவாயுகொடுகாககபபடுமோ

Can one mouth, however eloquent, declare the glory of the right road, which  
 the eminently good, who have practised real charity, have entered, mounted on the  
 chariot of arduous virtue, and by which they have attained to incalculable felicity.

அருமபெறவியாகையைப்பெற்ற

பயத்தாற

பெருமபயனுமாற்றவேகொள்க-கருமபூரந்த-  
சாறுபோறசால்வமினனுதவிமற்றதன

கோதுபோறப்போகுமுடம்பு

கருமபாடடிக்கடடிசிறுகாவலிக்கொண்டார

அருமபெருகுதுவேகாறதுயராண்டுழவார

வருகதியுடம்பின்பயன்கொண்டாரகூற்றம

வருகாறபரிவதிர

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they

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who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

உறக்குநதுவியுதொரால்மவிதீண்டி  
யிறப்பரிஹபயந்தாஅங்கறப்பயனுந  
தாசரி

றிதாயி னுநதககாரகைப்படடககால

வானசி றிதாபடோரததுவிடும

The seed of the *Al* (*Banyan tree*) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

STANZAS.

ஓசுககநனமைவாயமையா துயுறறபேர நிவினூல்  
வழுககறுததுயாரநதமேனமைவணமையாரோடனுகிடி  
னிபுககடைநதிடா தமாநதரிருவ்வணபயனகடேரந  
தபுககட்காழிந னுநலலிறததையாறறு  
மாறறலெயதுவார

எவ்வெவவசமயங்குகளிறை வனூலகரு  
மவவியமகன றிடுமறமீயறறவே  
செவவிதி னுநாததிடுருசிறந

தமாணபெனி

லவவறமயாவருமாறறலவேண

டுமால

இல்லற

நதுறவறமேனவிரண்டெனச

சொல்லறநதெரிநதவரசொற்றம

ணலவநநறபொருள் டடநகல்கலே  
யவலதுலவாதுவிடடகலராகுமாவ

ஆசநசசெயயாதினறவற

ததிருலுலகினமிகக

வேசறுசெல்வநதா னுமெயதுடநகரியதான்

மாசறுலீடடநபேறுமவமலகிடபபடுமெயனறற

தேசறததினினமலாககநதேநகூவேயறுணாககறபாறறே

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed the highest felicity, liable to no calumny, proceeds in this world, and hereafter the attainment of eternal beatitude when all delusion ceases, can any thing more profitable than this glorious virtue be conceived or expressed?

“ Felicity—eternal bliss”—The terms used in the original are செல்வம் and நெய், the former signifying temporal and the latter eternal felicity; —  
 சொப்பந நி ஆகுந் தநதமையின லிடு நிற்ப பெயரைப்பட, the state of *fini* beatitude being specially distinguished from all others is called the special state. The latter is obtained only by the exalted piety, which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

நெய் speciality; here and in other places in this work it signifies the special joys of eternity.—எனும் that will produce; the future participle of எனுதல் to bring forth.—செல்வம் temporal happiness, prosperity, wealth, from செல்ல to go, depart, pass away.—உட and; this conjunction may be united, as in the present instance, to one only or to all the terms it conjoins.—எனும் as above.—அறத்தின than virtue; the 5th case used with terms denoting comparison.—உளையகு for உளையகு, the first vowel being lengthened by அளபெடை, more.—ஆகும் gain, profit.—ஏயன what? this term, though properly a substantive pronoun, is here used adjectively for ஏநத.—ஓ this is properly an interrogative particle, but being here used with a term implying interrogation, adds nothing to the sense and must, therefore, be considered expletive.—உயிரகரு to the living, to mortals; உயிர means literally life, but is frequently used in this general sense.

III.



மறத்தி.வா உங்காகக் முழிலவலய தவிர

மறத்தல்.வா உங்கிலவலகேடு (உ)

No greater gain than virtue canst thou know.

Than virtue to forget no

greater loss.

“ No greater gain—no greater

loss”—This verse is corroborative of the preceding. As these two verses are connected in subject with the Comple-

( 86 )

numbered the fourth in this series, but ranking as the sixth in the original work, which will afford an opportunity of elucidating a curious point of Hindu philosophy, the following extracts are inserted for the purpose of illustrating them: they are taken from the First and Fourth Chapter of the Naladi-nānūru, entitled respectively செவ்வநிலையாகை *The Instability of prosperi-ty* and அறனவலியுறுத்தல் *On the power of virtue.*

NALADI.

சுகமரபெருஞ்செவ்வநிலை தான

றியக்காறொடடுப

பகடுநடநதகழ்பபலலாரோடுணக

வகடுறயாரமாட்டுநிலிராதுசெல்வரு  
சகடகாறபோல்வரும

*When by blameless means thou hast  
acquired great wealth, then, sharing it with  
others, eat fine rice imported on oxen ; for  
fortune never standeth in the centre with any one,  
but shifteth like the wheel of a chariot.*

யாவனயெருததமபொவியசுருடைநிழறகீழ்சு  
செவனததவலிவராயசசெனடுரும - ஏவன -

விவரையுற்பட்டுவருகி

வீழ்வரதாவடுகாண்ட

மவரையாவிரமாரநருரகொள

நினநனநினநனநிலிராவெனவுண்ணந  
தோனநினவொனநினவட்டுலசெ

யிறசெயக

செனநனடுசனநனவாழநாளசெறுததுடா

வநததுவநததுகறறு.

*He who hath gone forth as the leader of  
armies, mounted on the neck of an elephant and  
over-shadowed by ensigns of dignity, when the  
power of his former deeds are turned against  
him, will fall and his wedded wife be taken by  
strangers.*

*Know that those things are uncertain which*

thou regardst as certain and perform  
 quickly every act of charity within thy power  
 ; for the days of thy life are gone ! are gone !  
 and even now death swiftly approacheth ! ap-  
 proacheth !

தோற்ற

சூசானரூயி துநாழியாவைகலுங்

கூற்றமளநதுநுநநாளுண -

மாற்ற -

வறருடு

சயதருளுடையிராகுமினயாரும

பிறநதுமிறவாதாரில்

செவ்வரியாமென சூதருசெவ்வுழியெணனாத

புல்லறிவாளரெபருருசெவ்வம -

எலிற -

கருங்கோணமூவாய்நிறநதமினனுப்போற்ற

குணநி

மருங்குறகடுகடிலிடும

( 87 )

Death devours your days using the sun,  
 whence they originate, as the measure by which



he meteth ; be, compassionate, therefore, and practise vir- tue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say “ we are wealthy ” ; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

உ டா அ து மு ண னு து ந த . உ மு ட

ம பு செ ற று ளு

கெ டா அ த ந ல ர ற ப் ப ரு செ ய ய னா

- கொ டா அ து -

வை த தீ ட டி ன் றி டு ப ப ர வ ன ன் றெ ய ம வ ளி நா ட  
வு ய த தீ ட டி ந தே னீ க க ரி

Those who avariciously hoard what they have acquired, vexing their own bodies by stinting themselves in food and raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky ! Witness the bees when deprived of the honey they have collected.

ஆ வ ர ந னா ம ன க க ந னை இ ய ற ம ற

ந து

போ வ ர ந னா மெ ன னு ப பு வ ளி நெ னு செ

- யோ வ ர து -

நின் துறாற நிவாழ்தியெனி னுநினவாழ

நாங்கள்

சேன றனெசயவ துரை

விவணப பயன வந தககா லவெ

யயவுயிரா

மன தினைநீ யுமாமபேதை -

நிவண தததவண த -

தொல்லியதென துணர்வாரோ தடுமாறறத  
தொல்லியிநதொருவுவார.

Say not foolishly, O my soul! "while

here let us pursue our own interests

and let

us die without caring for virtue"; for, although

thou mayest live long

and prosper, say what wilt thou do when

the days of thy life are passed?

When the senseless man receives the fruit of his

deeds, he sighs bitterly and

grieves within himself; the wise,

reflecting that it is the destined conse-

quence of their sins, hasten to pass the

appointed limit of their affliction and

escape from it.

இனறுகொடுனறுகொடு  
 லெனறுகொடுனறுகொடு  
 பினறையெநினறுகூற்ற  
 மெனடுநணணி  
 யொருவுமினநீயவையொ  
 ல்லுமவகையான  
 மருவுமினமாண்டாரறம

*Think not whether it will be this day,  
 or that day, or what day, but, consi-  
 dering that death even now stands behind  
 thee, eschew evil and pursue good in  
 the way prescribed by the eminent ones.*

---

அறத்தின *than* *virtue.*—உளவகு  
*more.*—ஆக்கம *profit.*—இரண்டு *there is*  
*not.*—அதவன *it,* the ac. of the  
 demonstrative pro. அதன *the* ( 88 )

same as அது *it,* *that thing.*—மறத்தவின  
*than* *the forgetting,* from மற

ததல் *forgetfulness*, the verbal generally used to express the action of the verb, declined in the 5th case, but governing, nevertheless, as a verb, the preceding term in the accusative.—உளங்கு as above.— இலவல as above.—கேடு *loss, damage*, a derivative from கெடுதல் to despoil, ruin.



### III.

மன

தகுக்கண்மாசிலனாதல்-

அவண் ததறனாகுலநீர்பிற்

That which in spotless  
purity preserves

The mind is real virtue ; all

besides

# Is evanescent sound.

“That which in spotless purity” &c—Vira-māmuni in the third-book of the *Tonnūl*, பொருள்திகாரம் *On the subject matter of composition*, has particularly examined and illustrated this couplet. He introduces it twice; in the First Chapter, in which the rules for the composition of prefaces are stated, and in the Third Chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former it is thus paraphrased

இல்லறநதுறவறமெனவிவ்விரண்டி னுள்ளுமடவதிநிறகுமெல்லாவ  
நககருமனததினநூயகமயாறபேறுமபருமையுமடையுமென் லுமமன  
ததி னுணமாசுகொண்டவன செய்யுநதவமுநதானமுமறறயாலுமறததினர  
வமாவுதளறியறததினபய னுளவல்லவென லுமகருறநிருபயனிவையென  
யிரித்தகொட்டு னுமனிநிபபடுவெமயயும்பொய்யுமலிவகியுடபயனறரு  
பெயயறததினறனைமெய வெனியாயிட்டுதான னுணரநதுநாமதறகொப  
பநடநதாவிது ிடுமெயதுமவழியெனக காணப்படுமே. பெருமபொரு

ணரநதுபொயமனி. கொளவது கேடென ருயி னும பொருளின கேரநது  
புடவ்வொட்டியுமுயிவைருதவியுமேறகவிட்டடிற்செவ்வாசிலிபொ

யயறவ்வொட்டிடுவத்திலுகடுகடாமனடுற - இதவனவிலகித்தன னுயி  
ககவகாபபதுடுவன டியிநகுறடபய னுராயவதுநனடுற

*Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth, is obtained and, that devotion, or charity, and all other*

acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cūṛal' are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cūṛal'.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறச்சாயறபுகழ்பலிற்சாமெய்த-இற  
 த்துளநதமமைத்தீடெனசகடசகடச  
 -செநிவாயமருளறத்தெளிநதுமெயமைகண்-  
 டநிவாரறபயமுசையுடபட்டார-  
 இதனானே  
 வாணுயரதோற்றமெவனசெய்யுநத  
 னெனஞ்சந  
 தானநிகுறறபபடின-எனருர  
 -அன்றியும

ஶீடடியசடையமாபிரீரமுழுகி சில்தகுறசேரநது  
 வாடடியவுடம்பிளயாபகனவரகதிவிவிராகுமெனன்ற  
 காடடிடைகரடிபோகிகையமுழுகிககாட்டுணினதும  
 ஶீடடிவணவிவிராககவேண்டுமவெளிற்றுணாவிடுமினென்ற  
 துணடுகிலவேகலஞ்சிநெருப்பகமபொதிநதுநோககிக  
 ஶ்காண்டுபோயமறையவைததாறகோநதழலசடாதுமாமோ  
 கண்டத்தினுவியாரதங்கடிமவெணதுற  
 நதுகாட்டுட

பண்டவாவுளநீங்காதேறபாவமோபரியுமென  
 றுன

இங்ஙனேபுறத்தவ்  
 வேடமனறியுள்ளததுயமையிலலா  
 முண்வரகசூசசினதாமணியிறசீககனசொனன  
 ன

வாடுரைபுகழநதுவனங்கிய  
 துறவுந

தகத்தழுக  
 தாடுரைபயனிவல்தாரா

காறுளதேலெனிலகததுளறத்தின

பேறுளதென்பதுபிழையாவெ  
 னபார

ளனபதிவைபீமித

தொடக்கத்தன பலவுட்கரிப்புறத்திவணயாம -  
இவ்வா

Those desirous of obtaining the fruit of  
virtue, having freed themselves from the delusion,  
arising from the  
applause given by others for the appear-  
ance of virtue, while in reality  
their conscience burned within them like a fire,  
will comprehend the truth. For this reason  
hath not the Author said thus?

( 90 )

CURĀL'.

Of what account is the understanding,  
which reaches beyond the

heavens, if his heart suffer from  
conscious guilt.

And again;

CHINTA'MAN'I.



*If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity ;—quit, said he, such ignorant notions.*

*If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?*

*Thus, in the Chintáman'i, Sivagen addresses one, who, void of inward purity, has assumed the garb of outward devotion.*

*If the mind be inwardly impure, even devotion, which is revered and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?*

*These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.*

**NOTE.** See at Page 58 the quotations from the Témlávan'i. Vira-mámuni, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Chintáman'i. The final verse appears also to belong to this work, but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are intended in part, also, as examples of the technical modes of illustrating a theme indirectly; as these are confessedly derived from the rhetoric of the European schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rámáyán'am of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Ráeshasa, usually rendered *Giants* by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Puránas generally are, there is discernible in them a general method and connection of parts,

which entitle them to be considered a system. Accordingly the Pauránicas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them : one of these coincidences is the doctrine of the *triguna* the *three qualities*, or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Puránas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura ; in these the *evil principle*, *támasa-guna*, prevails and they are by nature, therefore, evil, Cacodæmons. The second race are the Aditya, so called from their mother Aditi, one of the sixty daughters of Daesha-prajâpati, the son of Brahmâ, and the eldest wife of Casyapa, and Sura, derived from a root signifying *wealth* : in them the *good principle*, *satya-guna*, prevails, and they are, therefore, by nature good, Eudæmons. The third and last are the Human race, Mánava, descended from Manu the sister of Aditi and fourth wife of Casyapa ; in them the *principle of passion*, *raiasa guna*, prevails, and mankind are left under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned, though they are in fact younger than the Sura, as they first possessed the earth and are called, therefore, *Purva-dévâh* the *ancient Gods*. They are divided into three tribes; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dánava ; brothers on the father's side of the Sura and Mánava, but from different mothers, the former being the offspring of Diti (*Dis* in the feminine) and the latter of Danu, also daughters of Daesha and second and third wives of Casyapa. The third tribe are the Râcshasa the descendents of Hêti, a being created by Brahmâ from water, by Bhaiyâ, the sister of Yama, the God of death and hell. The Daitya and Dánava seem to have kept themselves pure, but the Râcshasa intermixed with these, with the Gandharva, a tribe

of Suras, and with the Human race, from whom sprung their princes; not, as the Giants of old, by the *sons* of God entering in unto the *daughters* of men, but from a human father and a demoniac mother, Rávana, their king, being the son of the Bráhmaṇ Visravas, the son of Pulastya, the son of Brahmá, by Caicasì the daughter of Sumáhi, the son of Vidyú, the son of Hécì. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Pátálan, as that of the Sara and of the Mánava is respectively the celestial heavens and the earth, but the Ráeshasa are represented as having held the three worlds in subjection, and it was to repress their intolerable tyranny that Vishnu became incarnate in the seventh Avatáram as Ráma Chandra.

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These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இராவணன்மநகிரப்படலம்) of the Sixth Book (யுத்தகாண்டம்) in which Cumbacarnen, one of the brothers of Rávan'en, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumán, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Rávanen in search of Sitei and, having been taken prisoner, had been allowed to depart after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

RÁMA'YAN'AM.

ஓவியமமைந்தநகரீயுணவுவிநதாய

கோவியலபழிநததென

வேடுருருவ ததோன

றேவியை நயந துசிறை வைத

தசெயனன றே

பாவியரு துமபதியி கிறபழியுண்டோ

*Thou hast caused a beautiful city to be devoured by the flames; is it right to desire the wife of one of another race and to detain her in captivity as if thou hadst lost every kingly quality? is any sin the wicked commit a greater sin than this?*

என றேரு வனி ல லுறை தவ ததுயையிரவக

வன றேருழ் வினாயமறை துற ந துசிறை வைத தா

யன றேருழ் வதாயி னவரககரபுகழயா

புன றேருழ் வினாய் சைபொரு ந தலுலமைததோ

*Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Avaccer was obscured, would it be wise in us to sanction so disgraceful an act?*

தாயவர முறை மையே துடங்கு

நதோன மையோ

ராயவர சிறகமற்ற லுணாரதியாந

தீயவர தததுறை நேவராயது

மாயமோ ஊசுமோவனமையே கொடேலா

அறநதுற

நதமரவைவென்றவாண டொழிற்ற

நிறந

தெரிநதிடவ துதா னுஞ்செயதவ

கிறநகிற மபாவகையிற னுநீரை

மயன

( 93 )

மூவரை வென்று முடிந்த முற்றுக  
 காவலின னுதவகளிபடிகளைக்  
 வீவது முடிவென வீந்ததல்லது  
 தேவரை வென்றவரயாவர சீரியோர  
 விவணகவி வென்று மேல் வீடுகண்டவ  
 ரெவணயொன்றியமபு துமிவரத் தீயமையான  
 முகிலவருமமரரு முன்னுமபினனரு  
 மவணயவர திறத்திவணயாவர நிறை

*The ancients followed the path of the  
 virtuous, but besides these all the  
 other Auner (Giants) are evil  
 doers : the station of Gods is obtained by vir-  
 tue, but is it obtained by delusion,  
 deceit and violence ?*

*If we consider the mighty deeds by  
 which, even after we had forsaken  
 virtue, we conquered the Gods,  
 we shall find that they were not an effect proceed-  
 ing from any acts of devotion performed*

by ourselves, but from the power  
 conferred on us by those who had  
 forsaken evil (i. e. by the Sages and the  
 Gods by whom we were endowed with  
 power).

Having conquered the divine Triad,  
 and having received under their pro-  
 tection the whole world, while exulting  
 in prosperity, they are dead and have  
 toiled in vain ; who then among the  
 conquerors of the Gods are truly great?

Who shall describe those, who, having  
 overcome both good and bad works,  
 have obtained eternal felicity? but who  
 among these, the giants, have, from  
 their innate wickedness, at any time  
 performed virtuous acts like the Sages  
 and the Gods?

கோனகர

முழுவு துதின துகொற்றமுரு

சானதியெனாயபெயருலகினதமமவன  
 யானவளகறபிளலநிநசவல்லது  
 வாஅரஞ்சுடடசுதனறுணரதலமாடசியோ

This

city of

royal city and thy former victories have been consumed by the char-Jaivici, the mistress of the world ; if not, what glory is there in the thought that they were burned by an ape ?

மீனுடைநெடுககடவி

வகைகேவந்தனமுன

முனுடைநெடுநத உந்தனரந சூசாயவதோர

மரன்டமடநதைடாடுவென்றவாயடுமாழி

கேனுடைய வகவாயினறுதேரகியாவ

It was foretold that the power of the King of Ilangei, surrounded by the ocean obtained

by long penance, should decline by means of a female of the

human race ; know

this to be now accomplished,

O thou who art adorned

with a wreath of sweet flowers !

“ All beside is evanescent sound ”—The

term in the original, translated by

the two concluding words, is ஆகுமை,

which signifies literally a loud tattle.

*lent noise*; the line is thus translated and explained by the Latin commentator. “ *Cætera omnia conditionem habent strepitus. Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fedatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem siverent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiantur, ut virtuosa laudantur, sed statim, uti strepitus, evanescent, quia non valent alicui beatitatem afferre*”.—I have followed this interpretation as it agrees with that of Vira-māmuni and as it corresponds exactly to the expression of the original; but the word சூகுலம் may metaphorically be rendered, *ostentation, hypocrisy*. Parimèl-azhager paraphrases it by ஆரவாரம் which signifies literally the *confused clamor arising from a mob*, but is often synonymous with இடம் பம், the term commonly used to express *pomposity, ostentation, hypocrisy*.

மனதது of the mind.—கன the interior. The first of these terms is connected in the obl. form with the latter, which serves as a preposition; together they signify *in the mind*.—டாக, the final உ suffering elision before a vowel, *fault lit. a spot, stain*.—இலை without; this is properly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல the being.—அவனை தது measures; the 3d pers. neu. sing. of the conj. noun அவனை measure, governed by the preceding and governing the succeeding term.—அதனை virtue.—ஆகுல், Sans., of noise, clamour; the obl. for the gen.—கீர் possess the quality; the 3d pers. neu. plu. of கீரமை quality.—பிற others; the nom. plu. in the neu. gend. of பிறனை another, a stranger.



NOTE. ஆகும means also, vexation, trouble, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root *சூ* sound, by the *upasarga* *சூ* and the *pratyeya* *அ*: it's synonym, ஆரவாரம், though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms *சூ* மய and *சூ* மாய are both from the root *சூ* sound, and signify sound generally, a noise; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhna, conjoined by Sand,hi thus *சூ* மயபாரமாய &c., and from the three first syllables of this adventitious compound, the Tamil word ஆரவாரம் appears to have been formed, by incorrectly subdividing it and reading, *சூ* மயபார-*சூ* மய &c. —There is a single instance of the use of this word in Sanscrit, in a book called *Jānici-parinayam* by a very modern author; it occurs in the following sentence உய்க் தாரவாரம் ஒரு ஜிரவு உண்டு உட, where it means the sound produced by a swarm of large bees, but it is universally condemned as corrupt.

( 95 )

IV

அ/

என்றிவொமெனகுதறகுசெய்கமறறது

பொன்றுங்காறபொன்ற

ததுவிரண (கூ)

Refer not virtue to another day;

Receive her now and at thy  
dying hour

She 'll prove thy  
never-dying friend.

“Another day”—by connecting the word thus translated, அன்று *that day*, with *உயிருடை* *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death &c ;*

that is, *fulfil at once all acts of*

*charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease.*

This however is not correct; அன்று  
must be con-

sidered absolutely, not relatively, the meaning of  
the Author being that which

is indicated by the version I have preferred, and  
which may thus be less literally

explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting

“receive” for the literal meaning of *உயிருடை*  
is not interrupted.

*do, practise, the personification*

“ She ’ll prove thy never-dying

friend”—The author having in the first verse described virtue in its largest sense, under which is included the merit

resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it’s beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly: the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáya, or Rationalists, that *Dharma, the consciousness of good*

and *Adherma*, the consciousness of evil are the causes of the transmigration of the soul; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial worlds, and the latter producing the contrary effect. This law of nature is in Tamil called உளமு, which literally signifies, *old, ancient*, and பழனிவன *old, or former works*. Appended to the second part of the First Book of this work, is a chapter under the former title, and in the Náladi-nánúru, one under the latter; from which and the commentaries thereon, the following extracts are taken, which will better and more authentically explain this notion than any dissertation which could be written upon it. Admitted to be true, it accounts satisfactorily for the existence of good and evil, as experienced in the world and for the effects by many ascribed to *fate* or *destiny* and by some to *chance*, and which in common language, in default of more adequate expressions, we have agreed to call *fortune* and *luck*; but, unless the doctrine of the Jainier be received, which maintains the eternity of the universe as it actually exists, it does not extend far enough, as, though it accounts for it's existence, it affords no explanation of the origin of evil.

The following extracts consist of the  
 postscript of Parimèl-azhager to the  
 Second Part of the First Book  
 of the *Cūral' On Religious Virtue*, துறவநாம,

of part of his introduction to the next Chapter *On Destiny*, உளமு, and of the 1st, 3rd, 6th, 7th, 9th & 10th verses of the latter. Although this chapter is arranged as one of those belonging to the அறப்பாட்டு, or First Book, it is not properly included in it, but, as the words of the commentator imply, forms a connecting link between the subjects of this and the following Books.

இவ்வாறறாணிமமைமதுமைமீடுணனுமுனறவையுமபயததநசிறப  
 புடைததாயவறசக.நிஞ்சனிபபொருளுமின்பமு.கக.துவாரயறறின  
 முதறகாரணமாகியநூழினவகிகு.துகினரா.

உளழ அஃ தாவது - இரு விவர்பயன செய்வதனைச் சேனறடை தற்கு  
 ஶ்வராய நியதி - உளழ - பால - ஶுறை - உணமை - தெய்வம் - நியதி - விதி -  
 யை ஶபன வெரடுபாருட்கினனி.

*In this manner the author has spoken of Virtue, as regards the three states, namely Earth, Heaven, and Eternity; he will hereafter speak on Wealth, and now proceeds to treat on Pleasure and on the primary cause of these, Destiny.*

DESTINY.

*Destiny is in this wise. That which is decreed is the immediate cause of the tribulation received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity), God, (the act of God), Decree, Fate; which words denote but one thing.*

( 97 )

ஆகூழாற ருன துமசை சவினமை  
 கைபடுபாருள

பொகூழாற ருன துமசு

*By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indolence prevails and wealth departs.*

சுண்ணியநூ லபகறவினுமற துநத

ஶுணமைய நிரேவிக்ரும

*Although he have acquired various and profound disposition will overcome his knowledge.*

learning, his natural

NOTE. Parimèl-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account; that is, why great scholars are often great blockheads.

பேதைப்படுகருமுடையாடுருவன்னணியபொருளகவியுணர்த்து  
தூலப்பலவறதைபுகுகறருதியி னுமவனுக்குபயி னஹநத ன னூழி சூகிய  
பேசைமையுணரவேடுமறபடுமென்றவாறு

If one by the effect of his former works is naturally foolish, although he may have attained to the knowledge of the subtlest subjects and have acquired various science, the folly, which is the destined result of his former acts and which always pursues him, will prevail over his knowledge. This is the meaning.

பரியி னுமாகாவாமபாலலிவ்யததுச

சொரியி னுமடுடாகா தம-

*That which is not by nature theirs, no*

*labor can obtain, and that which is, though they reject it, will not quit them.*

வ குத்தா ன

வகுத்தவகைமல்லாறகோடி

தொகுத்தாரககுநதுயத்தலரி து-

*Those who have accumulated millions can enjoy*

*nothing but what the appor-  
tioner has apportioned to them.*

NOTE. The word here rendered

literally

*apportioner* is paraphrased by Parimèl-

azhager தெய்வம் God and thus explained in the comment.

ஒருயிர செயதவிவரையின்பயன பி றிதோருயி ரினகட  
செல் லா ம லி வவு.

யிரகடுகவருததலினவருததானனரு

He calls him (God) the apportioner from his apportioning the fruit of the deeds which a soul hath done to that very soul and to none other.

நன நுககானல விவாககாணபவர  
அன நுககானலநபடுவசெவன

Why should those who see that good only happens in the destined season of prosperity be grieved in the season of adversity?

உசுதிநபெருவரியாவுளமதருனது

சுதி ஆநதானமுநது அம

( 98 )

What  
anticipates

is more powerful than the destined effect of former works?  
even thy thoughts while considering how to avoid it.

it an-

The following are the introduction by one  
of the commentators to the 11th

Chapter 1st Book

of the Nāladi-nānūru, entitled பழனிவரை and the  
1st, 4th, . 7th, 8th and 10th versēs.

பழவி

வரையு முன்பு பசும தவிர - ஆல்தாவ துமுற பி  
றபபி றசெய தவ்விர

யிபபி றபபிலேய அபக்கையுயிபபி றபபி றசெய தவ்விரம அயி றபபி  
லேய அபபி கையுமாவி யிபபடி ம் றி யருவி ற நகைய திகையெப்படி  
யேகனி - யாதொருபி றபபுகாண பபட்டபி றபபிலேயி னபபுனபயக  
ள யாதொன ற அபபுகிருவி கு முற பி றபபி ற செயதபுன பிப பாவக  
ள்ள றுயிபயி றபபிலே தாருருதான தறமககலிச செயகிருன செயத  
பொழுதேம் அயி றபபுகிவைபபிககுமென அநதான தனமன தடுகே யுன  
ருமென பதாம.

Former acts, the title of this Chapter,  
called, also, That which is an-  
cient (Destiny), are in this wise. The influence of the works of former births  
on the present life and of the works of the present life on future births, and the  
knowledge of their effects is thus to be stated. As either good or evil, or in other  
words pleasure or pain, is  
experienced in every successive birth,  
he (the author)  
has considered in his own mind that this  
arises from the good or evil he did  
in a former birth, and that whatever acts of  
charity or benevolence he may  
perform in the present, will be compensated in  
a future birth.

ப

வெலா வுருய தகுவீ டி அது கு ழுககன ழு  
வல்லதானதாயகாடிகுக்கோடவித-தொலவிரப



பழவி வரையுமனன தகைத

தேதறசெயத

இழுவவிரைநாடிகுகொளறரு

*As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to it's own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.*

உற்றபாவீகெயுறுவாககு

மகா

வற்றபாலேநானறலுமனனவ

ரமாரி

வறபயிறறருவாருமீவ்வியத

விரிச

சிறபயிறறயிப்பாருமீல

*To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints ; even as there is none who can give rain out of season, or prevent its falling in season.*

இடுமபைகூரடு

நருசுததாரொலொருங்காண

மநநிசகை -

வின ஹழலவதெலொ-மடமபம! 3  
டனனகசி.நிகுமவநிகடறறண

சேரப்ப

புனவொசிவனயாயவிடுக

( 99 )

*Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.*

அறியாருமலலர நிறத நிகும

பழியோடுபடடவைசெயதல-வனியோடி  
நெயதன்றவுயிராககுதீளகடறறண

சேரப்ப

செயதவிவனயான வரும

*When those, who not only are not ignorant but have learned that which they ought to know, do that which is blameable; this, O King of the cool shore of the broad ocean, where the water-lily flings its petals to the winds, proceeds from the acts they have formerly done.*

சிந்த

காபெருகாசுறைபிறழநனூயாரா

வுருகாவிதநாந

ருகாவாவிடததேயாகுரு

சிந்தகாவைப்பட்டபொறியுமத

ௐ

விநூகாலத்தெனவிற்பரிவு

*The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of scason, but where it ought to be, there it is; of what utility, therefore, is sorrow when it afflicteth thee?*

In further explanation of this subject, to on the final verse of this Chapter, I insert a tator to the Chapter *On Destiny*, உளமு.

which I shall revert in my remarks note added by the Latin commen-

“ Non me latet vocem *உரை*, cui ego *divinorum decretorum* signifi-  
 cationem tribuo, ab aliis usurpata pro *பழனிவரை* quod significat *opera*  
*antiquitus facta*, neque igo eosdem humanarum rerum vices tribuere ope-  
 ribus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate;  
 dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit,  
 (sive antequam nasceretur in alia generatione, uti Tamilenses stulte putant,  
 sive postquam natus est in adolescentia vel iuventute) quæque adhuc non lui-  
 ferendo supplicium iis debitum; virum vero improbum sanctum esse, ob vir-  
 tutes quas antiquitus exercevit, et pro quibus, adhuc præmium iis debitum  
 non retulit; atque, eodem modo, virum industrium ac indefesse laborantem pro  
 divitiis acquirendis nil acquirere in pœnam peccatorum veterum; virum  
 vero omnino ineptum atque pigrum sine ullo labore divitem evadere in  
 præmium veterum virtutum; ita ut quidquid vulgus malam fortunam, aut  
 bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In  
 hoc vero capitulo dictam vocem *உரை* melius explicari et propius signifi-  
 care *divina decreta*, patet, tum ex serie tota  
 sententiarum in hoc capitulo

contentarum, tum ex illo versu

speciatim—வகுத்தான வகுத்த வகையல்லாற

சேஷ்டி தொகுத்தாரகுகதியதலரிது—in quo ne per somnium quidem Auctor meminit operum antiquitus factorum, sed solum divini statuti, quod nemo præterire potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nunc, et non antea neque postea suum sortiri effectum, sive bonum, sive malum, non dependeat, nisi a divina voluntate, quæ statuit tempus in quo alicujus virtus præmiari, peccatum puniri debeat, cumque omnis vis operum antiquitus factorum ad *divinorum decretorum* virtuti præmium, peccato pœnam statuentium irrefragabilitatem reducat, recte voci உடைவு *divinorum decretorum* significatio tributa est: et mel magis, quod vox உடைவு ex sua natura nil significat nisi *antiquum quædam*, quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nunc suam vim exercent, nam nil est divinis decretis antiquius.”

This dogma, which may be considered as the governing tenet of Indian morality, necessarily involves the doctrine of the Metempsychosis; it does not indeed preclude the idea that acts of virtue or vice may be rewarded or punished within the life time of the individual performing them, but it more immediately respects the retribution to be received in the present birth for the acts of former births, or to be expected in future births for the acts of the present birth. This retribution, as appears from Parimèl-azhager's list of Synonyms, is the same as *Destiny*, விதி, and *God*, தெய்வம், both of which may be rendered by the terms employed in the preceding extract. "*divina decreta*," with this reservation, that they always imply a *retributive*, never an *arbitrary* act.—To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be displeasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labors, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head*, and தலையெழுத்து *the writing of the head*, used in this extract belong properly to Mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahmà in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th Canto (சூரபகபடகம்) of the Témhàvanî: the controversy here detailed between Sivàsiven, who supports the character of a Hindu Guru, and Joseph, commences with the doctrine of the Metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

( 101 )

TE'MBÀ'VAN'I.

நியமிக்கப்பட்டிருக்கின்ற தகுண றுடலு முடலவன பபுரகுறை யுமவாழ்வும  
 ா நியமிக்கப்பட்டிருக்கின்ற வழங்கியகாலை தியிடுதாவழுதொரு  
 த நியமிக்கப்பட்டிருக்கின்ற தகுண றுமிவாசிவன குடபததெவிநதவாரவத  
 தா நியமிக்கப்பட்டிருக்கின்ற தகுண றுமிவாசிவன குடபததெவிநதவாரவத  
 மீண்டு

ஆதியிலாவி னுமி லாவிவகையின றியென அமுடென மலெனெனே  
பேதியிலாவானவருமெமுயி ருமபடைபுண்டபி னீநிலி  
வோதியிலாமற அயிரகனமுதலி னுள்ளனவெனவழி தூலி தாய  
நீதியிலாவையு அமுனமுதற்படைபெமமுயிரகோண்டிவெனமெனெனே

பாரமுகததுமுதலுட லபுகமெமுயிரகடோன றியகாறபரிவறநெ றவொச  
ரேமுகததுவா ழர்சாயாவருவகொலபன முகததுசசெனருரொனனி  
றபேரமுகததுவயத திறையோனீ தியதோநீ தியதேறபி றழாநீ தி  
யோரமுகததுமுனவிவகைகனின றியின னுமிவவிசேரதமுளதாமெனருன

முறபி றபபினவிடவகமு றததவிவி திகாரண மெனருனமுன் பானீ தி  
தறபி றபபினனபுயரநதோன வே அபடவி தியெழு துந்தயவேதெனனச  
சொறபி றபபினடவகாதான றிருவுளமேயெனவன னுனசூசைமீனடு  
பி றபி றபபினவீ ற றியற அநதிருவுளமுநதானெனரு றபிழையோவெனருன

~~செவ்வகையின றியென அமுடென மலெனெனே~~

தெருடசெவ்வகையின றியென அமுடென மலெனெனே  
பெயத

பொருடசெவ்வமவ றிதெனனபபுரிவரகருசூல பிதறபபான பொருவா  
மாடசி

யருடசெவ்வ நசைககனவாயாவரு தினைககெனடோவகவயமே  
தந்தான்

மருடசெவ்வ ம் றெறவைபுமாசிய அதுவறப பயனெம தியி னயிக  
கோய

சுலததெல்லாமோரவிவொ ரேயர் தருசெவ்வொமோரகனியோதரனி யெயிரு  
திலததெல்லாமோரவிவொ ரேவாநமககெல்லாமோரமுகமோரவிவொமபலலாயக  
ருலததெல்லாமொபா அநின அருனருசகோ றமோனதேறநுறை யொன றினறிப  
புலததெல்லாமாருமெனி றபுறவிவிர தமொனதென னுரபுலமெய்ககார

கா அபடுந திறததிவனைபபொருள்வறகேயி வறகவனகைககருமமவேணடி  
வே அபடும னுகருலமேயொருபபடுததுயிருகையாமிடிவாழ்வன றிக  
கூ அபடுந திறததென அமவாழநதறகோரமுதநீ யோரருவவி றகாணகி  
லி அபடுநா விவையருயிருவிவணவியாபபயன பினபி லெனெயெனபார

திருநகரகாவாழ்வி துவாயத்திற் மபாவாண்வாழ்வதென ததெனியநாமே  
 பிறநகராலுயரகுல் முருகீரத்திற் முருகதீரநிநதிங்கண பி. நபபாரின நி  
 ச  
 யிற்நகராலுயரவான்மேவி வணயாவாழ்வுற றுருமீயல்பொன்றனநேடு ம  
 மநகரகாநலவிண்ணாளுசெய்யவ்வொத்தனநேடுவரகரும்வழங்குமெனட்டு

எறறருமுணரவிஞ்சையைய நதநூனலோர  
 போறறருமுழுவிவண்டென்புகன்றபின  
 மாறறருநதவ்விதிமநுபபவோவென்றன  
 நேறறருமீயிற் பறவளனஞ்செபபிண  
 உளமுழுவிவண்டெனனிணமுரிமையோரநதுழி  
 மாழுவிவண்டியறறநீவகுத்தவககர்த  
 தாழுவிவண்டென்பவோவிதைறவனசாறறிய  
 கீழுவிவண்டியிலமறைவிருமபிககேட்டடியால்  
 தீட்டடியவிதியலாறசெய்பபடாசசெய்யுங்  
 கோட்டடியவிவண்டிதிக்கோட்டமாமலால்  
 வாட்டடியமனஞ்செய்யுமவடுவதோவிவவா  
 நீட்டடியவறமறமீரண்டலாமரோ  
 இவவிதியிலையெனவியமபுமுழுவிவண்  
 மீயவிதிமறையிணலவிளங்கமாக்கககரிச  
 செவவிதியிதைறவனமுன்றிருட்டததாயகா  
 உயவிதியிழநதவரககுறறதோதுவாம,



வாயேயு ணுந்ஞ்சு துப்பெல்லா மருவியரு ததுமவண்ண மென த  
தாயே தாரைதகொண்ட விவிறை தவறையாரநாகுகொண்ட மூங்குத  
தீபேவிய தீதொடுசனி ததுததெனியாவுணரவின மன ககலங்க  
நோயேபா ளுண டுடரகரத்தி னுடங்கவிவிறையின விவிரவுற ரேரும  
சோனன குரவரகாலமென ததுதி நூ டேலாரமு தபி தபபென ரு  
முன்ன மஹா டெம்மககுற தமுதியவி விநயூழுவிறையென ரு  
நினனவிவறைய ல்லா துதவிறையெழு ததுமவே நூ ழுவிறையுயிவிற  
யனனபி தபபலவொ திறந தேயயரந துபி தபபா நிறையென ருன

“Although whatthou hast spoken is right,” yet, said Sivāsiven, “do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some

being deformed and some beautiful, some happy and some miserable, be just or unjust”; then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.

“He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is

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no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

“When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this incon-

sistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.

The former, Sivāsiven, said—“that it was destiny which was the cause of inequality at the first generation of mankind;” “but, said Joseph,” is it con-

sistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality"? "It is the divine will of him who is beyond expression," rejoined the other."

it is the divine will which generations?

"Then, replied Joseph," can it be wrong to say that causes the various qualities of those born in after

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"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?"

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unquelled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

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"O learned man worthy of all praise," said Sivāsiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be

said that there is not an inevitable destiny' ?  
 Then Joseph, desirous to satisfy  
 all his doubts, however difficult to clear up,  
 answered thus ;

“ When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny ? Listen sedulously to the explication of the exalted faith taught by the Lord.

“ If there be a prescribed destiny it is impossible to avoid it ; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects ; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind ; consequently, neither virtue, nor vice can be attributed to men.

“ To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

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**NOTE.** Here follows  
 an account of the fall of Adam and Eve, which  
 concludes with  
 the two following verses.

“ As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding ; vexed by the hand of sorrow, we receive the whole fruit of their acts.

“The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth.”

அன்று *that day, then, any time but the present.*—அறிவோம் *we will know*, the first per. plu. fu. of அறிதல்.—எனாது *not saying*, the neg. per. of எனல்; the final உ suffers elision by the occurrence of the initial vowel of the following word.—அறம் *virtue*; the first case or nom. for the second or ac.—செய்க *practice*; the inf. of செய்தல் *to do*, used for the imp.—மற்று an expletive.—அது *it, that thing*; the neu. indicative pro. referring to *that most remote* from the speaker.—பொன்தும *about to die*; the future participle neu. of பொன்றல்.—காலை *when*, lit. *in the time*; the first case being used for the seventh and governed by the preceding part.—பொன்றா *not dying*; the neg. part. of பொன்றல்.—தலை *aid, assistance*; fig. *a companion, or friend*.

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V.

அறத்தானவரு

வதேயின்பமறமெல்லாம்

புறத்தடிகழுவில்

(கூ)

Pleasure from virtue springs  
; from all but this  
. No real pleasure e'er ensues,  
nor praise.

“Pleasure from virtue springs”—Under the term இன்பம், from இன் sweet, is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence: it is distinguished from செவ்வம், used in the first verse of this Chapter, by describing the *feeling* instead of the *state* of happiness. In composition with சிறு small, சிறு நின்பம், the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பேர great, பேரின்பம், the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered; rises from what his commentator has stated to be one of the primary Tatwas, or principles of nature, under the term *Ahancāram*, *individual consciousness* (from the Sanscrit pronoun *aham* I and *cāram* an act), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence; which, commencing in the love of self, thence branches forth, as from a root, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the *consciousness of good*, already noticed, which enables the mind to perceive that the good of all embraces it's own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of ignorance and misconduct generally, which necessarily proceeds from the *consciousness of evil*, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from it's own convictions, but ruled by it's natural bias; for a sentient and reasoning being, must act from it's own free will, without which there can be no distinction of virtue

and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny*, உணர்வு, as it actually exists and influences all existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—" *all*

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*things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets*"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of others: this precept, therefore, as embodied in the following couplet and explained in the comment adjoined, might without incongruity be inserted in this Chapter of Tiruvalluvar.

குறள்

செய்யுற

வேணடியவ் ண ணரு செய வி யாரககு ளு

செய்கடன மீ து து சீசனா

இதனானா

தனக்குவேணடியபடியேதான் பிறருக்குச்செய்யினிஃதுசெய்யதற்கு முறைமையெல்லாவற்றிறகு மேலாயவுயரசரியா மெனந்வாறு-செய்யதற்குமுறைகையெல்லார்க்குஞ்செய்யவேணடியகடனெயாதலான செய்கடனென்றா - இப்பொருளினிவிளங்க-எவ்வண்ணமாயமனிதனறனவனைக்கு

றிதிது நடக்கவேணடியதோ வ  
வவண ண மாயத் தானமனி தரைக்குறி த்து  
நடக்கத தருயதென து தனக்குளனே தாராராயநதுநடந தாராயினரு அமுறைமை தப்பகூடா ததரூபி துவே செய்கடனெல்லாவற்றிறகு மேன மேலாமென நுகூறப்பட்டது.



அறத்தான *from* virtue.—வருவதே *that*  
*which* comes; the future  
 pron. part. neu. of வருதல் used indefinitely.—இசபம் *is* happiness,  
 joy.—மறநு *besides*: though thus translated this word is properly a  
 noun, meaning  
 things out i. e.

another, a different one.—எல்லாம் *to*  
*of* virtue; the plu. obl. used for the

all.—புறத்தி

dat.—புகழ்

praise.—உம *and*; the conj. connecting  
 the preceding term with இச  
 பம் understood.—இல் *there are not*; the 3rd  
 pers. neu. plu. of the def. v. இல், governed  
 by the conjoined noms. இசபமுமபுகழும்.



## VI.

செய்றபாலதோருமறனையொருவற

குயறபாலதோருமபழி

( ௨ )

Know that is virtue which  
each ought to do ;

What each should  
shun is vice.

“ That is virtue which each ought to  
do ”—This simple definition, is both  
more intelligible and  
more correct than definitions usually are.  
It is not exceed-

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ed in either respect by the definition of the same thing in the following verse,  
which is said to belong to the Bháratam, though I have not been able to find it  
therein and quote it, therefore, from the *Níli-sátram, the essence of morality*, a  
compilation from various works. Though distinct in their literal purport, both  
are essentially the same and must be admitted by all sects to be axioms in morality.

ஸ்ரீகாயெந் துயுஷ்டாஜிய டிகுக் ௦ ௮  
௦ய கொடிவிடு

உரொஉசாரடீஉ

ணொய் உராய உரஉயி ௧ ௧ ௦



*I will declare in half a Stanza that which has  
been the theme of millions.*

*TO DO GOOD TO OTHERS BELONGS TO  
VIRTUE, TO DO EVIL TO OTHER  
TO VICE.*

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word *பாஷு* which signifies both *that*

*which is natural* and *that which is apportioned*, being derived from the root *பாஷ* nature, also, a share or allotment; the first sentence, therefore, may be literally rendered, either *virtue is that which it is natural for each to do*, or *that which is allotted for each to do*. Considered with respect to the destined effects of former deeds, *உஷு*, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter; to the preference given from reflexion to positive right and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is *ஒருதத துஷுபபானமை* for *ஒருதத பாஷு*.

The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term *εναρξ*, mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and indifferent alike to good or evil, to be directed towards them solely by education, or association and habit ; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms



*tifying to his own self;*

*These four modes are declared by the learned to constitute the regular body of the law.*

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Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensitive organ*, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the *moral sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, its operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of its comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated; therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from

immorality must be the portion of the community in which a notion of a entirely dissimilar is adopted ; as in the province of Malayálam, where among the superior caste of Súdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with it's material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has

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influenced the reasoning of men on morality in the east as well as the west ; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimeras as the alchymy of matter, the elements of the former being no more homogenous than those of the latter.

செயற for செயயல், *the doing*; the verbal of action in the nom. governing the following part.—பாலது *that which is natural or apportioned*; the neu. part. of பால் *nature, share*.—ஒரும an expletive.—ஆறனே *is virtue*; the nom. with the emphatic ஂ governing the subst. v. understood.—ஒருவறகு *to each*; the dat. of ஒருவன் *one person, each person*.—உயற, for உயல், *the departing from*; this verb is here used in the neu. form in which it usually signifies *to live*; but its primitive meaning is no doubt *to move*, the active form உயதல் signifying *to put into motion, to remove*; the commentator accordingly renders it in this place by ஒத்தல் *to quit, depart*, and when it again occurs as a verbal noun in the 10th verse of the 11th book, by நீங்குதல் *to remove, depart*.—பாலது, as before.—ஒரும, as before.—புதி *is vice*; the construction of the four last terms is the same as of the corresponding ones in the preceding line.



The following verses have been selected for the further elucidation of the subject of this Chapter; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

பலநாளுமாறறொனி அமறதைச  
 சிலநாடகிறதயறறறசெயக - முவகிடுநருங்கி  
 வைவதுபாலுதுசுப்பினாயநல்லறகு  
 செயவதுசெயயாதுகளை

*Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know. O thou whose breasts are firm and waist taper! that the virtue of benevolence acts*

*when relations act not.*

தோற நமரி தாய்மககடபிற

பபிஞ

லாற துந துவனயுமறஞ்செயக- மாற நின நி  
யஞ்சுமபிணிமுப்பருவகூற னுடனியை

கது

துஞ்சவருமே துயககு

*When born in a human form, difficult  
of attainment, practise virtue to the utmost of  
thy power ; for inevitable pain, unning with  
fearful disease, old age and death, approacheth  
to destroy thee.*

அறஞ்செய்தவககருமறவுழிநோககித

திறநதெரிநதுசெய்தககாறசெல  
வுழிநனரும

றஞ்செய்யசெல்வம்பெருமறஞ்செய்ய  
வல்லவைகளைவிடும்

*If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity ; wealth if preserved (sin) will be will increase, but by the practise of virtuous destroyed. acts the opposite*

பட்டவகையாறபவ்ருமவருநதாமற  
கட்டுடைத்தாககருதியநலநற

முட  
கட்டுடைத்தாகவிடைதவிரநனுவீழ்தவி  
னட்டருத்தலைநன்று

*With the wealth thou enjoyest, and without*



offending others, perform the acts of benevolence on which thou hast resolved completely ; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலபபி லு ல்க த து று தியை ரோ க்கிக

கு விரி த தட க்கி ற ல ல ற ஊ ி கா ள ளா ர க டெ கா ளு த தன

ம விரி த த மு து ண னு

க கு மு லி யை த தாய

ர விரி த து ப பால பெ ப து வி ட ல

As a mother compels a forward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இ ன றி ய மையா வி ன் மு து ம க க விரி

ப

பொ ன றி ன் மை க ண டு ம டெ

பா ரு ள பொ ரு ளா க டெ கா ள ப லே வோ

வொன நுமவகையான் ற ரு ிசெயகரூரந துருளி ற  
 ருன் நுவுத் ததடுபபதில்

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as becometh thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death).

( 112 )

மாயவதன முனனேவகைபபட  
 டநலவிவரையை  
 யாயநின றிசசெயயாதாரடினவணவழிவணந து  
 நொபகரண பொழுதின்றரு  
 ிசெயவாரககாணமை  
 நரயகாணி நகறகாணவா நு

Those who without reflection have neglected the  
 righteous deeds which, before  
 dying, they ought to have performed, and, bethinking themselves of their future  
 road, only when warned by sickness, then endeavour to perform them, will be as  
 much at a loss as if seeking in vain for a stone when they see a dog (about to  
 attack

term).

ஈ நுலகததாயி னிசைபெ நூஉமஃதி றந

தேனுலகததாயி வினி த்துதூஉநதாடுருவ  
 னனவாயுநலவநருசெய்வாரகிரண்டுலகும  
 ளெளபாயகவடடைடுநதி.

*As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.*

PRĀBULINGA-LĪLEI.

சயதநகரியபாககைதனககெய்திறடுதெனறுல்துகொண்டு  
 செயதநகரியவநகளைபலசெயதுதுயரகூபிநவியின  
 துயதநகொருமைபெறவுணலுதுழலிவோனுடம்புபொறகலத்திற  
 பெயதநகரியபாககைநிற்பயவதேககுடென்பரால

*The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practise of every kind of virtue however arduous.*

மினபோல்தயுமுடலகொடுகலிவிரசெயதநியாவுடம்பயதி  
 மினபோடமரதலாயிருப்பபாககைதருகதுமென்றணணி  
 யனபோடநருசெய்திவியாமலிருகதிவாளாவிருகதுமவன  
 துன்போனமருளரிவல்லியென்றணநணபூமபொநிலைவதகலிகினறன

*The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts, from love of it and indulging in luxury, liveth in vain.*

CHINTA'MANI.

வேறறுவரிலலாதுமபூரகடுகசெவ்வி னுமவெகுணமரபோல  
 ஆற

றுணுகடுகாளளாதபபுறததுவைபயிரோயல  
 வீரபோலுது கூறறவகொண்டோடத்தனி  
 யெகொடுகநறிககடசெலலுமபோழ்தி  
 றுணுகடுகாளளீரழகல  
 லாலறிவொனதுயலிரோபோலும

But when you proceed to a village where none but your own countrymen reside, you are careful, as if you were at enmity with them, not to sit your feet without the door, unless you are provided with provisions for the journey ;

when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

அவ்விததானறறபோ, துமருதநூல்தவணபடுபால்த  
 தொலலெததமமுடமபுலீககததிவிவண துடரக துலீககரப  
 புலவிசீகெகா டெயிகாசுஞ்சூந துபுகருழிபபுகருபபினவின  
 தெலலெயி ற துணபடுவநதீசுடடுடரிததிடுககனதே

As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

அறிவியமன ததாராசியாருயிரககருவாசசெயயிற்  
 பறவையுதிழ்விமடுபால்பழவிவினயுயிரோடோடி  
 மறவிடொனருணயின் றிமன தததேகாகருகலிரான  
 கறவையி றகறகருகதனநாறகாமுறபபடடவெலலிராம

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cāmadhēnu), which yieldeth all that is required.

சீயநதமுனனூ

னமனறயவரககுமகி, வியரககுமபுசை-ரி

நதநிகிலேனூ

லையநதநிசுவீவணதடருமல்லாதேநமதேயெனநிருநதவிஸ்திம  
வாயநதமவணகநிமுததீயருமபுதல்வரும்தவவுடலிமுடனவருவதணடோ  
சீயநதகொடுநரகமுநதிரவஞாவானமதுமையிணுமெகிருவேனே

*I have both neglected to pay due honors  
to the sages who have studied the  
ancient scriptures and to guests whom I ought  
not reflect, that, besides the effects of my*

*to have received hospitably; deeds,  
righteous and unrighteous either*

*nothing will follow me and that nothing else is really mine; for will  
the house I inhabit, or the wives I have wedded, or the children I have  
begotten, or the body I animate accompany me?*

*When dead I shall plunge into a dreadful  
hell and in after-births be afflicted by poverty  
and distress.*

முயனநுமெயவருந  
தானருமபொருளடையாமொழிநதவபபெர  
லனறிப

ருளி

பயிசறநநகருமபொருநதுருகருமமல்லதுபயககுருதரும  
யினறநநருமமல்லதையினபமெயதுருவினபமுமடியிற  
துயினநிடாதறஞ்செயதல்லதுடடாதாதலாறதுடபகுதருமம

Without great care and fatigue of body wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM

தருமமென நியூம்பூவமெயவவி யிவணததரகரு  
 கருமமீதெனகெட்டுனாததரைகவகெடநதேந  
 பெருமகினவயி னுணரநதன்மமமொதிபபெற நி  
 பெருகிலாயமுடிபுலிநதரசாளுதிபொரு

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rájen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

அறத்தினமிககதேதாராகமுநிலவரியான  
 மறகொணு துமறந திபுன மண்ணினமே  
 லிறத்தலையதுமிகமுசிககெடுதியுந

ஹைகொண்டதாயமுநதோன் துமால்

சுருங்கடலுமுழகாநினிககணெவவுயிரகருமெலாதகரிலசேரதீமை  
மருங்கதரசசெயசீ நறமுதலாயமாசுகணமனதெனமருவானாயி  
ஒருங்கதமாமெனசசானேருருறுதிபெறமிசுண்பபருலகிலேவணச  
சுருங்கதநேர்க்குமெனசசானேருருறுதிபெறமிசுண்பபருலகிலேவணச

என துரீரகருமினியிலெயாமையிவவுடலென  
நனதுநாமந்மாறறுவமெனநிலையாது

நினறவிபபொழுதாரவமொடியறநிடிவவரகருப  
பொனறுநகாறறுவணயாய்வரதமொடுமபொமாலை  
உயரகருலத்தினிலுதிதவராயி னுமறததை  
யியலுறசசெயாரிழிநதவரியாகராயி னுநதாழ  
மயலறசசெயினமானபுடைகருலத்தினாவரதரு  
செயவினாழிபுயரவிருநற்ககமுருசெறிவார  
நல்லறமொனருணணினாரதேவரநலனியாவு

மலலவையாலவருமீன்பொடுசீ

ருமழிவாமா வி  
லலறமேலறமாகுமீராணடிறபொருளினபம  
வெலலுறுவீடுமீயைநதிடுமே  
விதனவேறுணடோ

*As there is nothing more profitable than  
virtue, the practice of it must not  
be neglected ; for from the neglect of it  
proceedeth in this world infamy, mis-  
fortune and death, and inevitable misery*

will follow hereafter.

( 115 )

If one neither permiteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure, and religious virtue final beatitude far exceeding both:—is there any thing that exceedeth this?

A STANZA.

ஞானமின றிசுசெய த்தவந தவமுமன் று



நயஞானம் ல்தருமநதருமமனறே  
 ஆன தெருளானம் லாததவமேசெய்தல்  
 அழககறவிற்சுகநிலவழிநின்னுழி  
 மானமுறுஞானம் லாததருமக்க  
 மறுவுளமணியாகிவிருக்குமென்று

மோனமுறுநதவமுலிவரமுன்னநதானே  
 முயறசியுடனகண்டநிநதமுறைகமயமே

*Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.*

\*A STANZA.

வினமணிவிற்சுகநிலவழிநின்னுழி  
 வினமணியிடுவனடியவாகி

தனமமயேதானஞ்சசநதமே  
 வினமுறைவேண்டானமுறைவேண்டும

*The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.*

( 116 )

TRIPLETS.

துவகளுளவீனாயிவிரப்பரதருக்கர

சங்குளத்தருமமுடைமைதமதே

யிங்குளமயோறியில

தமமுளநிறகுமறமேதுவரை

தமமுளரதங்குமதுவேறிவணயா

நமமுள்ளேநராயநடை

பாரவனாயெல்லாககுடைமைபகுப்பே

யேரவிளரீராயிசதுருவாய

ஆரவிவெழுததமறம

*The proud vainly think within themselves  
their's alone and is found no where else ;*

*that strict and equal virtue is*

*But say not that virtue rests only with yourselves, nor believe that  
peculiar attribute of any, for she walks with an equal pace among us  
it is the  
all :*

*It is the coparcenary possession  
that pearl of the clearest and most*

of all within the bounds of the earth,  
 beautiful water and the exactest shape,  
 that high-priced pearl virtue,

COUPLETS.

நனமைய நிலில் நிஷமநனமையிற்

றனமையே தனமை

தரும - ஏது -

அநிஷினன நனமையு நனமையினன நு  
 மநிஷமாக தனமையே தன

மைகோடுகரும - ஏது

வயிராம வயிராந துல்ககினைநரநனறைக

கயிரறறநலலேவாரகடகாபபு - ஏது -

வயிராம வயிராததைத துல்கருவதுபோ  
 கெருறறயிலலாதநலலோநன

றைககாததல - ஏது

நன் நிகொளத்தியசெயினன நியுநிறகாதே

நன நுநிலிபெறநமபு

ஏது -

நனநிதேடுகையில்தடையத்திமைசெயதா வவகைபபெறறநனநி  
 நிலலாநாயினன நு செயதா வவகைபபெறறநனநி யெப்பொழுதின

நிலிபெறுமென நுநமபுக - ஏது

பாவத்தினின நாமனீயகளுக்கமுறின -  
 பாவத்தினபேரறத்தைப்பார - ஏது -  
 பாவஞ் செய்ததுடங்குகின்ற பொழுதிலதைசெய்யாமன்றினறதி  
 ஞானமனநுககமானபாவவிரியின்பேரறத்தைக்கொண்டாய - என்று

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பாரமேவுமானதரபலமுறை  
 யினமீனடிமுனூ

தாரமேவறமுள்ளறம - என்று -

இவவுலகி னெருவகிய மனிதரபலபல  
 முறைப்படித்திறிதலாயிருப்பாராயினும்  
 புகமுடவா அலகடையுமறமுள்ளறமே - என்று

*From knowledge proceedeth goodness, from  
 goodness knowledge; thus kind produceth kind.*

*As the diamond polisheth the diamond, so do  
 the unblemished virtuous pro- mote goodness in  
 others.*

*If evil be done that good may ensue, that  
 good is not stable; good is maintained by  
 goodness.*

*If thou have the fortitude to stop in the path of vice and to forsake it ; know this to be the greatest virtue of thy nature.*

*Although men, addicted to the ways of this world follow various institutions, inward virtue only is the virtue that exalteth to the stars.*

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இவ்வறம்

**ON DOMESTIC VIRTUE.**

**CHAP. V.**

இவ்வாழ்க்கை On domestic life.

இல, lit. *a house*, signifies here the *domestic state*, and வாழ்தல் *to live*, not merely *to exist*, but to *enjoy life*, to *prosper*, to *flourish*: the direct meaning of இலவாழ்க்கை, therefore, is the *enjoyment of domestic life*, but it is generally used in this Chapter for the *duties of domestic life*; true enjoyment in any state consisting in the correct discharge of the duties of it.



## I.

இ

வ்வாழ்வானென்பானியல்புடையமூவர்க்கு

நல்லாற்றினிறகுவிண்

(க) He for domestic duties  
is esteemed,

Who, firm in virtue's path,  
the virtuous aids

In life's three orders

found.

“ Domestic duties ”—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as introductory.

“ Three orders ”—There are *four* orders of life; as the man engaged in domestic duties belongs to the second, the other three only are here mention-

ed. Parimèl-azhager thus explains these three orders and states the duties of the house-holder with respect to them:—எவ்வையமுதவராவாரஜநியசிடதது  
கின் றேறதலுமவிரதவகாததலுமகியபிரமசரிய  
வொழுக்கத்தானுமிவ்விலி டடுவனத்தினகட்டு  
சனறு மவையாளவழ்படததவருமெ சய யு ம மா  
புகுத்ததா னுமுறறததுறநதவொழுக்கத்தா  
னுமனவிவர - இவருணமுனவனயிரு

வணாயுமபிநாமதமேற நிகாண்டுக. நிரூபிவ்வொழுக்கடுந நிகலிசுமுடியச  
 செவலு மளவுமசசெ விமருப ிகோயகுவிச முதலிய வறறணிடையு து  
 வாராமலுண டியுமருசது முனையு ளுமுதலியபவவ செ நிகளின் வழுவாமற  
 செலுததுதலர்வலபாந நி சின மதுவணயெனறா—*The three persons here  
 alluded to are—he who follows the rule of a Brahmuchāri, devoutly per-  
 forming his duties and studying in the presence of his preceptor;—he who,  
 quitting his house, and repairing to the forest, follows the rule of austere  
 devotion assisted by his wife;—and he who follows the rule of mendicancy.  
 Of these he mentions the two former from deference to the opinions of  
 others. As the house-holder prevents hunger, pain and cold from inter-  
 rupting the progress of those who have entered the paths of these orders,  
 until their career is completed, and as he causes them to proceed without  
 swerving from these paths, by assisting them with food, medicine and lodg-  
 ing, the Author calls him—AN AID STANDING IN THE PATH OF VIRTUE.*

The four orders of human life are founded on the ordinances of the Smritis,  
 but, to accommodate them to the exigencies of the present age, many primitive  
 practices have been abrogated and those alterations, which, without express  
 enactment, time ever effects in similar institutions, have tended still farther to  
 modify them. Though confounded by some European writers with the  
 mystics of ancient paganism, with the Mithraic and Eleusinian rites and the  
 worship of Osiris and Isis, to which in truth they bear no relation whatever,  
 these institutions partake as much of a civil as a religious character and  
 are governed by rules, not framed by any individual or distinct society,  
 but prescribed by codes, believed to have emanated from the Deity himself and  
 to have been revealed for the guidance of mankind universally. Among the  
 Hindus they constitute the basis of practical morality and the Author has, ac-  
 cordingly, devoted the whole of his First Book to the two principal, illustra-  
 ting their respective virtues and duties and occasionally adverting, as in this  
 verse, to the others. Although, therefore, the two last orders have been par-  
 ticularly noticed in the remarks of a previous chapter, I shall, at the risk of some  
 repetition, here take a concise review of the whole, quoting the original Smritis  
 as my authority for the variations which will be noticed between the ancient and  
 existing law respecting them.



As introductory to the subject, it is necessary to notice the *A'chárah*, (செயல் முறை) or general rites, ordained by the writings considered by the Hindus pre-eminently sacred, on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Pauráncas, the reveries of the philo-sophical schools, and the various superstitious practices, derived from the Tantras and Ágamas, or introduced by the founders of the modern sects, are of course not included: of the Pauránica and Tántrica A'chárah, the reader will find an ample explanation in the Nirnaya-sindhu

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and the Cála-madhavíyam ; works easy of access, to which, therefore, he is referred.—These rites, derived in part from the *S'rutih*, (சுருதி) or *Véda*, the *Scriptures*, believed to have been revealed directly by God himself, and in part from the *Smrítih*, (சுமதி) the *Law*, revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively *Srautam*, (சுரூதம்), and *Smártam*, (சுமர்த்தம்). Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the *Véda* chaunted or recited ; the principal difference in this respect being that the service is considerably longer and more varied in the *Srauta* than in the *Smárta* ceremonies.

The 'Srauta rites are not numerous; those ordained by the Scriptures consisting principally of the following.—A'DHĀNAM, ଅଧ୍ୟାମ୍, from the root *adh*, which with the inseparable preposition ଅ means to *place, establish*; the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of these several 'Srauta rites. This should be done by the Gṛihastha on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may be extinguished; in the former case it is called *Apurēdadhānam*, in the latter *Vichikrādadhānam*. The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east: these are called jointly *Trétagni*, ତ୍ରେତାଗ୍ନିଃ, *the three fires*, but according to some authorities the first should be so divided as to make *five fires*, on the whole, which are then denominated *Panchāgni*, ପଞ୍ଚାଗ୍ନିଃ. The dimensions of these fires and the altar are precisely stated in the Sūtras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them.—AGNIHÓTRAM, ଅଗ୍ନିହୋତ୍ରାମ୍, from ଅଗ୍ନିଃ *fire* and ହୋତ୍ରାମ୍ *an offering*, an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityāgnihótram* and *Cāmyāgnihótram*, or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the *Āpāsanam* and the initial ceremonies of the Vaishva-dévam and 'Siddham, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hómam*, ହୋମାଃ, from the root ହୃ offer.

The preceding are daily rites; those hereafter enumerated periodical—DARSĀ-  
PŪRNA-MĀSAU, ଦର୍ଶାପୂର୍ଣ୍ଣାମାସାଃ (this compound is an instance of what the Sanscrit Grammarians call *Virodhi-lacshana*, like *lucus a non lucendo*, being composed of ଦର୍ଶା *seen*, a term denoting the day of the moon's change when actually it is *not seen*, ପୂର୍ଣ୍ଣା *full*, and ଗାୟତ୍ରୀ *the moon*); oblations offered on the first day after the new and full moon, consisting, in the former case, of a

rice or barley cake in the form of a tortoise to Agni, *fire*, and of milk and curds to Indra, *the firmament*; and, in the latter case, of similar cakes to Agni and Soma, *the moon*, and clarified butter to Brahmà under the title of Prajapati, *the progenitor*. This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—NIRU'DHA-PAS'U-BANDHAH, நி ரு தி ய ப ஶு ஶ்ர ன ங் க ளு ளு, the annual burnt offering to Indra and Agni; this rite forms part of the Soma sacrifices and, as performed by the Smànta and Vaish'nava sects, the animal is actually killed and eaten; by the Mád,hwa, sect a figure of wheat is formed which is substituted for the living victim.—SÓMA-YEJNYAH, ஷ ஶு ஶ்ர ன ங் க ளு ளு, from ஷ ஶு ஶ்ர ன ங் க ளு ளு *the moon* and ய ஜ ன் ய ஶ்ர ன ங் க ளு *a sacrifice*, because the drinking of the Soma-rasah, ஷ ஶு ஶ்ர ன ங் க ளு ளு, or juice of the moon-plant, forms one of the principal ceremonies; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called *indispensable* sacrifices; if, however, either the *Agnish'tamah*, அ ஶ்ர ன ங் க ளு ளு, or *Atirátrah*, அ தி ர ஶ்ர ன ங் க ளு ளு, be offered *once* in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Prāyaschittam*, **புராய்ச்சித்தம்**, or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Bráhmans, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the A'dhána rites none of the 'Srauta ceremonies can be performed; if this have been done, the Agnihótram principally and Dar'sa-púr'námásau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Sráddham to his memory.—The *SATRA-YEJNYAH* **ஸத்ருயஜ்ஞஃ** (the first member of the compound derived from the root **ஸத்** signifies *that which endures long or becomes protracted*); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional*. They are numerous, exceeding a hundred, and differ from the Sómajejnah by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of Yejnya goats and sheep are the victims: but in the *royal sacrifices*, peculiar to the Cshatriya caste, as the *As'wa-méd,hah*, **அஸுவமேதஃ** the sacrifice of a horse, various animals were offered.—**SWÁ'DHYA-**

**YAH**, **ஸ்வாடியாயஃ**, from **ஸ்வ** himself and **டியா** establish; the rite consists

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in the study of the Véda, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the 'Srutí, while the rules for conducting it are laid down in the Smrítí, is considered both a 'Srauta and Smárta ceremony.

Under the term Smártam are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites*, are stated in the order in which they ought to be performed.—*UPANAYANAM*, உபநயநம், from உப near and யநம் causing to approach; the reception or initiation of youth by investing them with the *Yejnyopavitam*, யஜ்ஞோபவீதம், or sacrificial thread and communicating to them the *Gáyatrì*, மாயத்ரி, or most holy text of the Védam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gáyatrì* personified becoming his *spiritual Mother* and his instructor, மருதி, his *spiritual Father*. Hence the three superior casts, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, ஐவீஜம், *twice-born*, though this term is now generally confined to the *Brahmans*. The phrase *second birth*, according to the Smritis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachári first becomes acquainted on the communication of the sacred text. The *Upanayána* ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practiced by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—*SANDHYA-VANDANAM*, உஸந்த்யா வந்தனம், from உஸந்த்யா a title common to three deities, namely *Gáyatrì*, *Savitri* and *Saraswatì*, which, though all in the feminine gender, according to the Smárta tenets, are only different names of the sun at different periods of the day, and உந்தியம் *worship, adoration*. The *Sandhyà* rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts; namely, the offering of the *Arghyam*, சூஉய்யம், a libation of water poured from both hands united; *Jepah*, ஜபம், prayer, during which the *Gáyatrì* is frequently repeated; and *Upasthánam*, உபஸ்தானம், adoration, accompanied by the repetition of sacred texts, offered in an upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smárta sect performs these rites in honor of the sun as the most appro-

priate prototype of that being who is the sole source of light and life ; the Saiva and Vaishnáva sects, to Siva and Vishnú in the sun: the difference is immaterial, the intent the same.—*SAMIDÁDHÁNAM*, ஸமீதிதா யாநம்; the daily offering of a billet of wood in fire in the morning and evening.—*Viváhah*, மெவா உறவு, marriage; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupásana-nágnih*, ஓவபாஸநா யிதி, with which, agreeably to most authorities, the several Smárta rites only ought to be performed, but which, according to Cáttyáyana, who differs in many points from the rest, should be used for all domestic purposes.—*AUPÁSANAM*, ஓவபாஸநம், a derivative from உவ *near*, and ஸுஸநம், *being, remaining*, signifying *attendance, service*; oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the Agnihótram, when this rite is performed.—*TERPANAM*, த உவ தம் from து உவ *to fill*; literally *that which satisfieth*; daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the Sandhyá has been performed.—*VAISWADEVAM*, வெவஸு தேவம், a derivative from உஸு *universal*, and தேவம் *God*; this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits; the latter is called *Bhúta-balih*, மந்திதவயிதி.—*Atithyam*, அதித்யம், a derivation from அதித்யம் *a stranger guest*, either from the root அதி *arrive*, or from the privative அ and தித்யம் *a lunar day*; the hospitable reception and entertainment in conformity with certain prescribed rules, of a stranger, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smritis are as follows.—*SRĀDDHAM*,  $\text{स्रद्धा}$ , from a compound root formed by affixing the particle  $\text{स्र}$ , having no separate meaning, to  $\text{श्रद्ध}$ , which then signifies *to reverence profoundly, worship zealously*; this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Védas, and observe the ordinances of the Smṛi-

tis ; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemesian festival ; which was the origin of the worship of the Manes and Penates among the Romans ; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities, but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Pin-da-dánam*, *பிண்டாநம்*, or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly *Śráddham* are now seldom offered ; but the annual rite is scrupulously observed by the higher castes and very generally, also, by the *Súdra* tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*STHĀLĪPĀCAH*, *ஸ்தலபாகம்*, this rite resembles the *Dar'sa-purná-másau*, the offering only differing ; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot*, *ஸ்தலபாகம்*, in the *Aupásana* fire. As the *Śrauta* rites take their origin from the consecration of the domestic hearth, so do the *Smárta* from the celebration of marriage: none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the *Śráddham*, can be performed unless the wife be present and assisting ; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe ; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual *Śráddham*, previously to which, a general expiation is made for the omission of the rest.—All the *Smárta* rites may be performed by *Súdras*, but it must be either without the repetition of any prayer or text, or with prayers and texts from the *Puránama*.



In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Śruti and Smṛiti are taught. Thus, according to five of these schools, the Sandhyāvandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihōtram and Aupāsanam, should then proceed; but Cāṭyāyana, the Sūtracāra, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards. The Smṛitis, also, not infrequently vary in describing the same thing; an instance of this is afforded by the enumeration of the six acts, ஐ டு க ளி ளா ணி, in which all the daily rites

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neither Śrautam or Smārtam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of

Gautama, no prayers, except those of the Sandhyā, are noticed, nor is any mention made of the worship of the Gods, by whom are meant Śiva, Viṣṇu and their several incarnations; in the latter, from the Parāsa-smṛiti, revealed for the guidance of the Cali-yuga, these are stated to be included in these six indispensable observances.

distinctly

ஸூநம்ஸம்யாஜலொஹோஜி  
 ஶிவா ஶிவா யஜி சூதவ'வ'ணம் சூதி யா  
 ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே  
 ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே  
 ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே ஶ்வே

*Bathing, prayer and the other ceremonies of Sandhyà, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods; perform daily these six acts.*

ஸம்ஸாரஸாநம் ஜபே பஹுபி  
 டெடிவதாநாம் உபசுஜநம்

சூத்ரம் டெடிவபு டெடிவ  
 ஜபுகஜீகாணி டிநேடிநே

*Bathing and other rites of the Sandhyà, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods, perform daily these six acts.*

THE ORDER OF BRAHMACHÁRI, ஜஹூரா உபாயுராபிஜி, commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sandhyà-vandanam, the Samidád,hánam and the Swád,hyáyah. Of this order there are two distinctions.—First the Naish'thícah, டெடிவபுகி, or perpetual Bachelor, who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly Brahmachári, ஜஹூரா உபாயுரா, simple Bachelor, who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celibacy is his undispensible duty. The first of these distinctions is abrogated in the present age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smárta sect, their founder, Sancaráchárya, having proceeded a Brahmachári at the early age of seven years and a Sanvási at eight. As in fact the first and the last of the four great

castes only, the Bráhmans and the Súdhas, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title,

The order of Brahmachári is virtually confined to the Bráhmans. Among them, also, the strict rule, that the Brahmachári *shall study in the presence of his teacher*, that is shall reside in his house and, like an apprentice with us, per-

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form all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimèl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentarycribes the mention of them by the Author to deference for opinion.

he as-

*THE ORDER OF GRIHASTHAH, ஐ ஹஸ்திராஸ்திரீ, commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the Yágyavara, யாயாவராக, who performs the Aupásana and other Smárta rites generally, but not the Srauta oblations or sacrifices, the Agnihótram, Yejnas &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleanings and similar means. There are four distinctions, namely the Dwádasáhica, ஐபதசாஹிக, the Shadáhica, ஐசஹிக, the Tryahica, த்ரிஹிக, and the Ashwastanica, அஷ்வஸ்திக, who differ from each other in gathering supplies for twelve, six, three days and one day only; the last term may be rendered he takes no care for the morrow. With the exception of the first, which is confined to Bráhmans, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the Sálina, சாலின, the substantial house-holder common to all castes, of whom the present Chapter especially treats and to whom the remainder of this work, as far as translated, generally applies. He ought to perform all the Srauta and Smárta ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of Vijnánésvara on the code of Yájnyavalkya the character of the Sálina is concisely described.*

ஐ டு க லீ யு க்ஷெ ஐ அக ஐ டி ஹ ஹஸ்திராஸ்திரீ

யந யா நயயு க்ஷதா யெத கா நு

வ தி தீ சா லின

*He is a Sálina who performs the sha'corma (six rites, namely, offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them), who possesses slaves, and four footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.*

*THE ORDER OF VÁNAPRASTHAH, வானபிராஸ்திரீ, was likewise of two descriptions.—First, the Ságnih, ஸாநி, with a fire, who retiring with his wife, continued to perform all the rites, Agnihótra, Aupásana, &c. like*

the `Sálima Grīhasthah, except the `Srauta sacrifices, the Sóma-yejna, Satra-yejna &c.—Secondly, the *Niragnih*, நிரஹி<sup>ந</sup>, without a fire, one who retired alone, his wife being dead or remaining in the family residence with her children, and performed neither the oblations to fire nor any other of the `Srauta or Smárta rites, except the Sandhyà.

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## THE ORDER OF SANYÁSI,

உந்நா உந்நா<sup>சு</sup>ஃ; of this four distinctions are noticed.—First, *Cūtichucah*, சுதுடி உசு<sup>ஃ</sup>, who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahidacah*, இஹடுக<sup>ஃ</sup>, who dwells in a town to which he does not belong and collects his food from house to house —Thirdly, *Hamsah*, ஹஃ<sup>ஃ</sup>, who, also, collects his food from many, but never sojourns longer than three days in one place. These retain the lock on the crown and the sacrificial cord and carry a triple staff (*tridandam*) —Fourthly, *Paramahamsah*, உபஃ<sup>ஃ</sup> ஹஃ<sup>ஃ</sup>, who wanders from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a single staff (*écadandam*), and performs no rites whatever, religious or civil, not even repeating the Gáyatrì.

The following texts state the abrogation in the Cali-yuga of the Naish'thica Brahmacháryah, the order of Vánaprasthah and various practices permitted and even enjoined to the Grīhasthah in former ages. The first occurs in various commentaries, the work itself like the Brīhan-mánavam and other text books, to the title of which the epithet *brīhat great* is prefixed, not being extant.

## BRĪHAN-NĀRADĪYA.

உஹி<sup>ஃ</sup> யா நஹி<sup>ஃ</sup> கா நஃ<sup>ஃ</sup> க<sup>ஃ</sup> ஹி<sup>ஃ</sup> உ

உயாரணம்

ஐ ஜாநா ஓ உ உ ண் ா ளு க நு ா  
உ-ஓ உய ஓ ளு யா

ஓ உ ா ா ளு ளு தொ த் தி : ஓ

யா உ க் உ ளெ ர் உ ய் :

ஓ ா ளு ஓ ா ந ன் த ய ா ளு ா ஓ ஐ வ ா ந

உ ளு ா ளு ஓ ளு யா

ஓ ளு ா ளு த ா ய ா : க நு ா ய ா : ளு ந

ஓ ா ந ன் உ ா ளு உ

ஓ ன் க ா வ

ஐ னு ஓ உ ய் ன் ன ா ஓ ய ா ளு ஓ ய கெ ள

ஓ னு ா ளு

ளு ா ந ன் ஓ ன ன் ஓ ா ஓ ய ளு த ய ா ஓ வ :

ஐ ஓ ா ளு ய ஓ ஓ ா ளு க விய ா ஓ உ ஐ

ா ந ா னு ா ஓ ன் ஐ ண :

Voluntarily voyaging by sea, the carrying of  
a house holder,  
an earthen water-pot when

*And the marriage of twice-born  
with virgins of a different caste ;*

*men ( Bráhmans, Cshatriyas, and Vaisyas )*

*The raising up seed by the brother of a deceased husband, and the killing  
of a cow to treat distinguished guests ;*

*The offering flesh in the ceremonies to ancestors, also, the order of Vána-  
prastha,*

*And the giving of virgins, who have before  
another husband ;*

*been given in marriage, to*

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*Continuing in the order of Brahmachári for*

*a protracted period, the sa- crifice of men and  
of horses,*

*The going the great road northwards,  
until death ensues, by way of penance, the sacrifice  
called Gómédha ( in which a cow was the victim )*

;

*These laws the learned say are abrogated in  
the Kaliyuga.*

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Bráhmachári, but it is more generally understood as forbidding the use of earthen vessels, except for cookery, and the Bráhmans accordingly use them for no other purpose — Madhupercam, which occurs in the third line and is rendered *to treat distinguished guests*, is composed of *madhu*, १५८, *honey* and *percam*, २६०, *mixture*; this ceremony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice, or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat: by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word *Gau*, *the cow*, to which he who receives it replies *utsrijata*, *let her be released*.

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by a religious persons, suicide in old-age by falling from a high-place or into a fire &c. Many practises, though for bidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice: such are, the slaying of Bráhmans when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c:—among others is the order of Sanyási, and the performance of the Agnihótram, as mentioned in the following extracts.

NIRNAYA-SINDHU.

சுயீஹோசுமவாவஹம்பநாஸ  
 ௦ உவவெசுசு  
 டெவநாஸஸுதொததிஹெள  
 உவஹஸுயெசு

*The Agnihótram, the sacrifice of a cow, the order of the Sanyási, the use of flesh meat in the ceremonies to ancestors.*





சேஷி : சிவ சூத்

உலகா உலகம் பரிஹாசு உதா

உலகம் யுபாசு உலகம் யுபாசு

*As long as the distinction of castes shall last,  
as long as a knowledge of the Vēda shall prevail,  
So long the order of Sanyāsi and the oblation  
to fire shall continue in the Caliyuga.*

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Sāguivanaprastha; instances occur, however, in various writings of the existence of female recluses distinct from those thus permitted to accompany their husbands in their retirement; the former of these are called *Srāmanī*, சூரணி, *the wives of devotees*, the latter *Sramanī*, சூரணி, *female recluses*. But, though the latter are not generally authorized by the Smṛitis, Menu in a single instance mentions an order of this kind (see the 363rd verse of the eighth Book, (Ash'ādhyāyam), where the term *புருஷிதாஸு* with women who have forsaken the world, is paraphrased by the commentator, and probably with correctness, as they are treated with no respect, being classed with public singers, slaves &c. *உளகாணிபுருஷிதாஸு* with females devoted to celibacy of the *Bauddha* sect. In the narrative poems, however, the single female recluse is not unfrequently noticed with great respect: Rāma and Lacshmanā, for example, while on their journey towards Cishcinda after the loss of Sitā, are received by a woman of this description, the resident of a hermitage near the sacred pool Pampā. The following extract from the close of the *Aranyaca-cāndam*, சூரணிககாஸம், of the Rāmāyanam of Vālmīci describes this interview: the questions here put by Rāma to this female are those appointed by the *Sāstras* to be addressed to Rīsīs and Devotees on saluting them, and are used, therefore, in speaking to such personages in various instances in this poem.



தாஜுமாததொராஜி: ஸ்ரீ

ஸிம்ஸம்ஸிதலுதா 0

3.

ஐதேநீதிதாவிபா: ஸஐதே

வயயதெத்தவ:

ஈஐதேநீயத: கொவசுஹா

ராஸதவெயடு

ஈஐதேநீயஜா: லூபா: ஈ

ஐதேநீயஜா: லூபா: ஈ

ஈஐதே

மாநுமுமுதிஜாலவ்வா வானுமாஜி  
ணி

*When they (Rāma and Luchman'a)*

*arrived on the west bank of the Pampà*

lake,

*They saw the pleasant hermitage of Sabarì.  
They, having arrived at the hermitage and beheld it surrounded by trees  
And exceedingly pleasant, approached the presence of Sabarì ;  
And the devotee seeing them arose and, reverentially joining her hands,  
Grasped the feet of the wise Râma and Lâeshmanâ  
And presented them with water for the feet and to  
drink, and with all*

*other things according to the ordinance.*

*Then Râma addressed the devote woman,*

*who practiced the austerest  
penance, and said,*

*“ Are all obstacles to thy devotion  
removed? doth thy penance prosper?*

*O penitent! are thy anger and thy meals  
alike regulated?*

*Are all thy religious duties fulfilled? is  
thy mind content?*

*O woman of gentle speech! hath  
the service thou hast rendered to thy  
teachers been productive of benefit?”*

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times; the in sti-

tution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

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What has hitherto been said relates to these orders, as founded on the

ordinances of the Smritis and received by those sects whose faith originates in the Védas. By the Jainer only two orders of life are admitted ; the Digambara, divested of all mortal infirmity and affection, not being considered to belong to this world. These have been already noticed by the terms 'Srávacah and Yóger, or Yeti, the *Laity* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smárta A'sramas is prefixed, for the sake of more immediate comparison.

ARIP'ANANDA-SIDDI.

தக்ஷிணிகையுணபிசசைசாரகவலியே

ராதநனாசயன

நிவலெபறவேபுலனவெனறுமுப

போழ்துநனலிடடையிலே

மவலிவறுபிரமசசாநிகநிலுணனமா

றறியெண்ணை

யவலவநததளளிநிலகாநதானறுதப

பிலருநாடுக

தீயகொவலெபராயகடகாமமறறிலில

நஞ்சேரநதவரதாந

தூயதுறவ்ருடனமூஉரதேவரகடொலபி திராகக  
டாயரநறபாலரமவணவியாநதகரதந

தைதிமர

ஆயுமவிருத்தரகதியைககாதிலரககாமூநரகே

இனியோதனமவிடடுசகாகாதியுணமுஙுகிருநதுநிடடை  
பனிலவயிறனவிறபொருகதிப்பஞ்சாகிண்பறதுடைததாயக  
கனிமிருகானததுறைநதைமபுலவணககமுநதுநிலறே  
தனியுறலவானபயிராததோரநிலிலி

முற்றமூநரகே

சேரநதசிகைநூடு

லாழ்ததெனறுருசெநதுகிறெறணடெடுததுப

போநதகலிலகலியோதிமுபபோமுதுமபுன்னமுமுதி  
யாரநதநனனிடடைகளசெயதுபிரமமாரபபணமாகிப்பிச்சை  
சா

ரநத்சநநியாசததிவைபொனதுதப்பிறறரு  
நரகே

*Wearing a single lock on his head, eating*

*that which is procured by alms;*

*sleeping on the ground, improving in science, subduing completely his senses, meditating on the deity thrice a day, abstaining from food during the night, and the use of oil; if a Bramachári, who should be free from all delusion, fail in any of these observances a cruel hell will be his portion.*

Free from criminal slaughter, from falsehood, inebriety and irregular desire, one attached to domestic duty should protect those devoted to religious observances in the other three orders, together with the Gods, the ancient

manus, those in the relation  
blind, the aged, and the poor;

of mothers, children, wives, or fathers, the  
if not a profound hell will be their portion.

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Renouncing all delicate food, eating vegetable productions only, constantly meditating on the Deity, enduring cold and heat, kindling around them five fires, retiring to a wilderness abounding in wild fruits, restraining their five senses, and leading a solitary life; if the Vánaprasth forsake the state to which these duties belong, the lowest hell will be their portion.

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all  
bent on

to the Deity, and living wholly on alms; these are the duties incumbent on a Sannyásti; in which should he fail, hell will be his portion.

THE OBSERVANCES OF  
THE SRAVACA.

ARUNGALA-CHEPPU.



பெரியகொலிப்பொய்களவோடுகாமம

பொருடிராவரைத்தேலோடைந்து

வரைப்பாயதநீப்புகுதலாருடலென்ன  
வரைப்பி னுலகமயகரு

மயககாரவருசேற்றமுடையாராயேத்த  
றியகருடைதெய்வமயகரு

மாசுண்ட, மாரகத்ததுநின்றாராப்புகித்தல  
பாசுண்டமுடமெனல

உண்ட, மருந்தோடுறையுளுப்பகாணல

கொண்டியத்தன்காவதம

*The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.*

*Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.*

*Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.*

*Honoring those as saints who pursue a faulty path; this is heretical folly.*

*To furnish food, physie, lodging and all needful aid to holy men, are the four special duties of a house-holder.*

ARANEERI-CHARAM.

பிசசையுமையமுயிடடுப்பி றனாரா  
நிசசலுநோககாதுபொயயொரீஇ-

பிசசலுங்

கொலிரமைகா த்துககொ

6 த்துணடுவாழுவதே

யிலவாழககையென னுயியலபு

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விருக த்துறந தானவேளானமைசேயயான  
பெருநதகவையுமபேன - பிநிந துடையக்  
கலலானகடுவிவனமேற் கொணடொழுமுமே

*Alms to holy*

விவவாழககையெனபதிருள

*men and to the poor ; never to behold the*

*wife of another ;*

*utterly to eschew falsehood ;  
giving food to others : so to  
domestic duties.*

*to keep oneself from slaughter ; and to eat after  
live, is declared to be the essential nature of*

*He who receiveth not guests hospitably, who is  
not generous, who doth not*

*honor the truly worthy, or avoideth not sin by*

forsaking the world; by thus acting is said to darken the domestic state.

## OBSERVANCES OF THE YETI.

ARUNGALA-CHEPPU.

ௐ

காலிமுதலாயநகுவையமுறறததுறத்த  
 றவியாய்மாவிரதமாம  
 பறறெருசெறறமேசுறற  
 நதேடரபபர  
 முறறுநதுறகப்படும

To refrain wholly from the practise of the five heinous sins, of which the destruction of creatures is the chief, is perfect devotion.

All mundane affection, anger, and connection with relations must be totally avoided.

சண்முகேசரி-சாரம்.

மெய்மைபொறையுடைமைமேனமைதவம்மீட்கஞ்ஞ  
 செமமையொன்றினமைதுறவுடைமை

- நனமை

திறம்பாவிரதநதரிததலோடின

ன

வறம்பததுமானறகுனம

அதிவுக்கப்பெறக்கியாசகாரகீசுப

பெறியைநதுமவெல்லுமவரயபோறறிச-செறிவின

மனனுயிர்சொம்புதகைதேதகாணனஞானந  
தனவரியுயகடுகரளவது

*Truth, humility, respect, devotion, temperance, impartiality, the forsaking of all things, retirement, benevolence, and pertinacious abstinence: the devotee who is endowed with these ten virtues possesses the highest qualities.*

*Constantly increasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.*

**Slaughter**, it will be observed is forbidden, to the Smárta Grahastha, as well as the Srávaca, but the acceptance of the word with the respec-



The *SRĀVACĪH*, ஸ்ராவகீ, is of three grades; the *JĀGHANYĀM*, ஜாஹ்யம், the *MADHYĀMĀM*, மீடியம், and the *UTTĀMĀM*, உத்தம். The first are the worldly sort who though professing the religion are scarcely considered as belonging to this community; the second are more strict in diet and correct in religious observance; the third, though still continuing in the marriage state, practise merely the same austerities as the Yēti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Ratnacaran'ducam*, ரத்நகரன்டுகம் the cabinet of jewels, the original of the Tamil abridgement quoted under the similar title of *Arungala-cheppu*,

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ஆருய்ககந்செபடி.—Those things which a Madhyama Srāvaca should observe are as follows:—He should have a firm faith in Jinésvara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart; he should be zealous for the truth; should consider virtue as the friend and sin as the enemy of life; should clearly comprehend the difference between heaven and final beatitude; when repeating his daily prayers and performing his devotion in the morning, noon and evening, he should offer libations of water, Árgghyam, to the Divine Being only, who is worshipped by all living: he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four Parvatis, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner: gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction: the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the Arásu, the Aí, the Callál, or the Ilandei, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (tatwa) those which are not such; and he must abstain from three things, namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

இவ்வாழ்கவாண one who lives in domestic happiness, a house-holder; வாழ்கவாண of இவ்வாழ்கவாண a house and வாழ்கவாண the su. pro. part. sing. in the

17.250. of காமதலை to live, flourish.—சனபான he may be called; the

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3rd per. su. sing. of சனதலை to say.—இயல்பு nature, quality.—உடைய having; the indef. part. of the appellative root உடை possess. அறம் virtue is here understood and இயல்புடைய, therefore, means possessing the quality of virtue.—மூவர்க்கு to the three persons.—நல் good.—ஆறில் in the way; the 7th or loc. case of ஆறு.—நின்றது standing; the gen: of நிறைவு. The final ல of the preceding term coalescing with the initial கி converts it by Sand,hi to லி.—தவன an aid,



## II.

துறநதாரககுநதுவவாத்வரககும

திறநதாரககுமில்வாழ்வானெனபானறுவண

Domestic virtue is to him ascribed, (உ)

Whose care befriends the  
pious and the poor

And aids departed  
souls.



“The pious”—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; “the poor”—by alms; and “departed souls”—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards its destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

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*இறந்தாரகரூபம்* to those who have renounced the world, to religious men; The pron. part. past of *இறந்தல்* to renounce, forsake, in the masc. plu. and dat. case. This and the last term with which it is conjoined are instances of the 3rd per. of the v. used as a part. — *இயவாந வரகரூபம்* and to those who have no sensual enjoyment, to the indigent, the plu. of the neg. pron. masc. of *இறந்தல்* which signifies primarily to *not*,

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secondarily to enjoy by any of the organs of sense. — *இறந்தாரகரூபம்* to those who have died; the same as the first term, from *இறந்தல்* to and die.

These three terms are united by the conjunction *உம* repeated after

each.—இவ்வாழ்வான *a*  
*house-holder.*—எனபான *may be*  
*called.*—து வர *the protection;* this term  
 is here, as in other places, used personally.

III.

தென்புலததாரதெயவமவிருந்தொககரு  
 னெனருப  
 கைமபுலததாரேருமபறவல (௩)

**Thine ancestors deceased,**  
**thy God, thy guest**  
**Thy relatives, thyself;**  
**these cherished, know**  
**Of life**  
**the five great duties are fulfilled.**

“Of life”—This is understood in the original, the “five duties” stated being those of domestic life, or of the second order; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with following, being the 27th verse of the Third Chapter of Menu “On Marriage or the Second order.”

தெய்வதாதி யிபுதராநா஁லி துதிணாஜாத்நஸூய஁  
 நநி ய்வதி உ஁வாநாஜா஁஁ஸநந ஁ஸநி உதி

The Deity, his guest, his dependants, his deceased ancestors, and himself; He who does not duly maintain these five, though he breathe, lives not.

In the context to this verse are described

the *PANCHAMAHA'YEJNYAH*,

പഞ്ചമഹായജ്ഞം, or five great sacraments, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by

Tiruvalluvar, and collectively embrace the whole of the daily rites, whether Srauta or Smárta, previously explained.—The first is that which relates to duty towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil; it is called *AHUTAM*, അഹൃതം, *un-offered*, and is the same as Swádhyáyah, the study of the Scriptures. The second regards the duty of religion, it is called *HUTAM*, ഹൃതം, *offered*, and consists in the oblations in fire in the Adhánam, Agnihótram and other rites; it is the sa-

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crament of the deities. The third illustrates the duty of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *PRA-*

ഹൃതം, പ്രാഹൃതം *well-offered*, and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of living spirits, whence ensues animal life, not rational souls. The fourth relates to the duty of hospitality, it is named *BRÁHMYA-HUTAM*, ബ്രഹ്മയഹൃതം, *offered to Bráhmans and others*, and is explained to be the reception of

guests with due respect; it is the sacrament of men. The fifth, which regards the *duty* owed to deceased ancestors, is called *PRA'SITAM*, ப்ராஸிதம், *well eaten*, and is completed, by satisfying the *Manes*, either by the simple Terpana libation, or by the performance of the daily Śrāddham.

தென்புலத்தார, from தென *the south* and புலம் *a place*, because the *Manes* are supposed to inhabit the southern region, *ancestors*.—தெய்வம் *the Divinity*. This is a Sanscrit word, in which language தெய்வம் in the neu. and தெய்வம் in the masc.

have the same signification; etymologists derive them from the word திவ்யம் *shine*.—விருந்தி *guests*.—உறவு *relations*. The word means *propinquity*, but is here used personally.—தான் *himself*. The final இ and initial த here coalesce and are converted to தி.—என்று the ger. of என்றல்: it may here be

considered an expletive.—ஐயம் *thus*.—ஐயபுலத்து, from ஐயம் *five* and புலம் *as before*, in *five places*: the obl. is used for the loc.—ஆறு *the right way*.—ஓம்பல் *to preserve*.—தலை, *is the chief*, lit. *the head*. The இ and த are here changed as before.

#### IV.

அ/

என்புமற னைமு  
னிலவாழககை

டைததாயி

பன்புமபய னைமகி

( ௫ )

If love and virtue be thy  
constant guests,

Domestic life is blest and  
finds in these

It's object and reward.

“ It's object and reward ”—The word here  
rendered *object* is *பன்பு nature*,

*quality*, and is thus explained by Parimèl-azhager, — இவ்வொட்குமகனவ  
றகுபுநடுகொலருகாதவழியிலவறகடைபுபாகாநமலினன்புடைமைப  
ன்பாமிறஹு *As the duties of domestic life cannot otherwise be rightly and  
completely discharged, with one mind, by the husband and wife, the possession  
of affection is an essential quality (or necessary condition, or main object).*

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The words with which the second line of this  
version concludes, though not in the original,  
are added to complete the sense here indicated.



ஆறறிவே

ஐழுககியறனிழுககாவில

வாழுககை

நோறபாரிவேனமையுடைத

து (—ஆ)

He who from virtue swerves  
not, but her path

To others shews, gained in  
domestic life,

More merit hath than the  
Recluse can boast.

“ Merit ”—The word in the original நோனமை means *religious merit*; the virtue derived from seclusion and penance. Tiruvalluvar, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோறபாரிவெனமையுடைத நோயல்லதுவாழ

வார நிலைப்போற்றிற்சையுற்ற நோயுமப்பொறுத்தவினமையிற்றோற பாரி  
 ஞானமையுடையதெனஞ்ஞா *As penitents endure only the pains which they  
 themselves suffer, and not, also, like those in the state of house-holders, the  
 pains which others suffer, endurance is less in the state of a penitent, and,  
 therefore, the Author says that their merit is greater than that of penitents.*

There is a work in Tamil, evidently of a modern date, entitled Magà-nidi-  
 -vúlaman'i (மகாநீதிஞ்ஞாமணி), in which a couplet from each Chapter though  
 the three Books of the Cūtal' is worked into a stanza addressed to Irangésa-  
 -ra, the Deity of the holy-place of Srīrangam,  
 and to which a short story by

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way of illustration is appended. The verse selected from this Chapter, which  
 immediately precedes the one here translated and, though differently expressed,  
 is of the same import, is included in the following quotation. The intention  
 of the example, which accompanies it, is to shew, that the meritarising from a  
 due performance of domestic duties is so great, as to extend even to the casual  
 conuections of the party, and to induce the Gods to bestow their favors on those  
 who have not only not conciliated them, but have worshipped at other altars.

பத்துடனானகிலலிமபரகதிகடகாண்டேகினான  
 இததவீரேமலாழ்வாரிளகுகேசா - நிததம  
 இயவ்பினானிலவாழ்ககைவாழ்பவனென்பான  
 முயலவாருளெலவாநதவிலி - எது -



பி இராராதவிர தேவராத்தவண யதி தி பூசை தனவிரத்தாங்குறிய  
 னுடைய குடுமபா தாங்குடை யிரத வைநதுவகை வேளவியகடததியி  
 யலுடனே வாழுக கிரகஜ்ஞான வனிலவாழ்க்கை சபுசாரி பஞ்சாகதினி மத  
 தியிலே யூசி முவணயிரேவ தபசுபண னு கிற பெயர்களுக்கரு தலிமையான  
 வடுனையு குறவினெ டிருவுளமபந நியருளிஞா - ஆதற்குதாரணம - கரு  
 சனூரா முவாரிலவாழ்க்கை தபபாமண்டநு தமக்கு நெருப்பிடு த்விரையாந  
 விருநதபதினூலீடடுளளா ரகருமபதவிச்சா நிகருமபடிசுருரிடபவாகன  
 றுடராயசசிவனெழுந்தருள - ஆநதபதினூலி லீடடுடை யோருமபாஞ்சார  
 ததி நிகளாகியவையிட டனவராகையினுற ருயகணமுரு நகைகடுகாமபைப  
 பிடிக்கவிலலி விடடுனுவைநமரியிருக்கிறகுமென ருழவாரி ரீபரமப  
 தததுக கெழ்ந்தருளு மெனன வபடுபா து ஆழ்வா ரீஜ்ஞான வகண்ட லீஜ்ஞ  
 ரண சகசுககாரியுதபாணியாய்க் கருடவாகனஞ்ஞாந வநதுபதினூலி லீடடு  
 டையயாகவிரியு கட்டவழைத துகடுகாண்டுபோகபடுப துபெற ருநிலிவ்ற  
 ததைவிடடுததற வறததினின து தவசுபணனியொருவரகவிராகட்டவழை  
 துபடுபானடுபில்லெயே யாதலாந கிரகநீ திதபாமண்டநதகிரகஜ்ஞான தவசு  
 பண னு கிறடுபரகவி லுநதலிமையான வடுனையுடுகாலிவடுதன றவாது

*The A'zhwār (saint) who dwelt in this holy-place entered into the highest felicity with fourteen other householders, O Irangēsara! because ever,—HE WHO LIVETH IN THE DISCHARGE OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.*

*The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Carjenūr A'zhwār discharged without failure all the duties of domestic life, the bull-borne deity, Siten, was pleased to appear to offer to him and to fourteen other house-holders, who*

*had occasionally assisted him with fire for the*

performance of the rites of

hospitality, eternal feivily. Then fourteen house-holders, being of the Pancharatri sect of Vairāṅkara, said:—"we will not seize on a branch of the brittle Aturungci; we believe in Vīṭuṅṅ only: go thou alone, O Āshwār, to heaven." Then the Āshwār having entreated Īswaren, he appeared in the

form of the eagle-borne deity, bearing the sancu and chacram (the ensigus of Vishṅṅ), and taking with him the fourteen house-holders to heaven, they attained to a high state of happiness. There was not any taken with them, who had forsaken the duties of domestic life, and, retiring from that state, had addicted themselves to the practice of religious austerities; therefore, it is said that the house-holder who dischargeth fully his domestic duties is superior to those who practise austere penance.

### In the 4th Canto of the Tēmbāvanī,

பாந்மாடசிப்படலை, Vīra-māmenī

introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

நாடோறுகணிநதசெநதேனறகனி

வித்தனனே

கொடுமுமரமுததனவணகம்காடுகதடுவந

யேனெயிவவா

நீடுமுமுளமுளமுளமீதலசெயதுறதீவ

யனபார

வீடுமுநூலொனனவள்ளமயினுனிளவ

மொதொ

காமொடுமரநதநதாறபோறகடிததுற

வருமவெல்கி

வேயொடுநெருகுகுவகாணிலிவிழநதுதாபமுனைனறே  
தீயொடுதவழமறறே நஞ்செயுறசெயுததனனறே  
நாயுதிவுணரவொய்நனவசசொற

நிஞ்சுகுரவனமமா

பெற்றந்மணிரதனலவொயநிறாமவளவிவிரததசெநீ  
யற்றநீயோடிததனலீடழனறதேதீபாலவேடகைப  
பற்றறவுணாதவினனமபற்றியநசையிலவெநதா  
விற்றறவுறுதி யனறேவெனறவனரியசுசை

திதுலாவிடமேவேண்டற

சேனலகெயதவவேணடுக

கோதி

வாவனததுநதனவிரகுசொணாரநதகாலவிவிர

யுமவெமபோ

கோதி

வாடுதாமுகவினாதவியலிவினலாகுமனறி

வாறுவாவிட

ததாலகாமைநதநீனயெனறானசானிறுன

“ Is it preferable to present daily the  
honey-dropping fruits, or to offer at once the tree  
with all its branches?” for, said the youth, “  
the learned say that for the devotee to offer  
himself and all that he possesseth is perfect de-  
votion ”

“ O thou  
who art possessed of pure knowledge” said the  
old man, “ whether  
as it preferable that a man, offering, as it were,  
the tree with all its fruits, should

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dwell alone in the wilderness, choaked with  
bamboo, and attached only to the  
practice of austere penance,  
or that he should conduct others involved in sin,  
in the right path ? ”

“ O excellent man who art adorned  
by virtue,” said the eminent Joseph, “ is  
it right, that, while a man is  
instructing others to assuage the fire of passion  
he himself should be exposed to be consumed  
by it, like a man whose own house  
is burned while he runs to quench the  
bour’s house ? ”  
flames which have caught his neigh-

in

“ If thou art desirous of being where no sin is, thou must seek that place  
heaven; even when retired to the wilderness, the assylum of innocence, the

war of the passions may still rage: freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாறகலநதிடடடுதணனிப்பால்குனி துமபணபுநிலலால்  
 மேறகலநதொளிரந்தவையோனவெயிலுமுன்னெரிததீபம்  
 டேபாறகலநதிசுதகமற  
 றபுண்ணியநதுறவுவாயநத  
 சாற கலநதிய  
 ளைபயேற துநதகுதியேவென்றபாலன்  
 தெருடடருமுணரவி  
 றசானேருனசேடவறததமுவிசடுசால்வா  
 ன்ருடடகுமுணாஊழகமருமடொறையீகமறற  
 மருடடருயலதீரமாட்சிமதீயயீகெழுநததேபோற  
 பொருடடருநாடடிவைகுமடோலநதுறவணியுமன்றே

“ Like milk mixed with water, which by deluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high,” said the youth, “ are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion?”

The Sage of lucid intellect tenderly embracing the youth Said; “ As the stars surround the moon, may not benevolence, knowledge, affection, con-

stancy, forbearance, liberality and other  
 unillusive virtues adorn devotion  
 though it be practised in a  
 Country abounding in every species of wealth

---

அறநிலை in the road of virtue; the loc.  
 case of அறு a way, road.—

ஒழுக்கை causing to proceed regularly, that is causing others to be regu-  
 lar: the ger. of the causal of ஒழுக்கை to proceed regularly, to act ac-  
 cording to rule.—அறவன் virtue.—இழுவாமை not slackening; this is the neg.  
 ger. of இழுக்கை, which signifies primarily to pull, draw out, and, secor-

( 3 )

darily. to attenuate; ...  
 ung, slacken.—இவ்வாழ்க்கை the householder;  
 this term is used personally for இவ்வாழ்வான்:  
 many instances of simi- lar substitutions  
 occur in this work.—நோதபரண than  
 hermits, re- cluses; an appellative from  
 நோதபு penance in the 5th case or abl. of  
 comparison.—நோனமை penance, also the

merit or virtue obtained by religious exercises, either the act or the consequence of the act ; it is a derivative from நோனறல் to be patient, to endure, whence, also, comes நோறறல் to perform penance.—உடைதது hath ; the 3rd per: neu: of உடை.



## VI.

வை வயதது வ ராழ  
வாங்குவாழபவனவாணு

றையுந்

தெய்வத்துள்வைககபபடும

(உ)

Who in domestic joy thus  
lives on earth

May with the Gods, heaven's  
denizens, be ranked.

“May with the Gods—be ranked”—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimèl-azhager inclines to the latter interpretation—பின்னேறவரு  
ய்வவறபய, னகாதெர்ருதவியாகவி நறையவத துவைககபபடு மென  
ரு As he will hereafter enjoy the fruit of his virtue as a God, the Author  
says he may be ranked among the Gods.



வையத்து on the earth ; the obl. the  
seventh or loc. case of வையம்.

*the earth.*—வாழவு domestic felicity.—ஆவரு so ; this term properly corresponds with அவ்விடம் there, in that place, but sometimes, as in the present instance, it has the meaning of அப்படி so, in that manner.—வாழ்பவன் he who lives ; the part. fu. masc. sing. of வாழ்தல், used indefinitely.—வான Heaven.—உறையும that frequent : the fu. part. of உறைதல் to crowd together, thicken, coagulate : உறைதல் is here used fig. for மொய்தல் to swarm.—ஒதயவத துள் among the gods ; the fifth or loc. case sing. used in a plu. or general sense and formed from the obl. by உள் with the sense of the pre. on, but signifying properly the interior. The sentence வாழுவதெய்வம், which

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cannot be translated literally, may be explained by the corresponding phrase கூடுறையுநடுசமீககை the bees which swarm in the hive, or குதா  
பயுறையுமரங்கை the trees which cluster in the grove.—எவககபபடும  
may be placed ; the inf. of வைத்தல் to place, compounded with the third  
pers. neu. fa. sing. of படுதல் to suffer, to form the passive voice.





# ILLUSTRATIONS.

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the *Cūma-purāṇam*, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue; they account it, consequently, in itself neither blameable nor praise worthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by human institutions: the preservation of the established order of society is regarded as the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celibacy is in no esteem; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity*; thus in Tamil கந்திற் பெண் and in Sanscrit *பவியுளா உரு* a chaste woman, though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of “single blessedness.”

## CĀSICĀNDAM.

இறந்தோரகருள் செய்கொரு கதவித  
 அறந்தோரகருள்துபடாதிதலா  
 வறந்தலா அயிரிவற்றமற்றதுதவி  
 சிறந்ததெனவெனிகுளாதேற்றின

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெற்றவெகொண்டருந் தீபபெருதன்  
 மறறியாவுமனததிவிரிசைந் திடா  
 துறறிதமயிராகியிருககுநா  
 முறறுதீததவரதமமுஞமுததினோ

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*They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devotees.*

SCA'NDAM-

ஆயிசையோடினபுறுமறததைமுதலாற்ற  
 தாயதவநனனெறிதுடவகல்புரிவாரேயன

மாயமிசுகாமவிடமவநதனுசிலமமா  
 மேயவிதிகாபபி னுமவிலககியிடலாமோ

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all de-luding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

ஹ்றநதவரகனவேண்டியதோரஹ்றபபுரவலகி  
 யிஹ்றநதவரகனகாமுஹ்றம்குஹ்றகடவ்யஹ்றநி  
 யஹ்றமபலவுமாஹ்றநிவிருநதோமபுருஹ்றையலவொஹ்ற  
 யிஹ்றநதநெஹ்றியாஹ்றனதோரபேருஹ்றதவியாதோ

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

PAZHA-MOZHI.

வேளாண்மைசெய்துவிருநதோமபிவெஹ்றகதைது

வாளாண்மையாஹ்றமவவியராயத-

தாளாண்மை

தாழ்க்குமடிகோளிவராயவரு

நதாத

வாழ்க்கைதிருநதுதவினறு

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant care the duties of domestic life cannot be maintained.

BA'RADAM.

ஓவ்வொயிஹ்றஹ்றருமஹ்றகருகருடநதையராயததீமைக  
 கெவ்வொயிஹ்றஹ்றவசசததுஹ்றோடியனமகமபுரித  
 ஹ்றொவ்வொயேவிருநதோமபுதலபிஹ்றாதனநதோடாமை  
 யிலவஹ்றததுஹ்றோசெய்கையெனஹ்றருமஹ்றயிசைகரும

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in it's ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

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சுறபும்ககநநகாதவியுடனகடனமுன நும  
 பொறபும்ககுறபபுநந துலவிருநதுடனபொசி தது  
 நறபயன நருமாறெ லாநடுவுடனியங்க  
 விநபநநதிறம் திரண்டாவதாசிராமம்

எவணமோரககெலாமேற பகவுககீடரகவாபவனாம  
 வாவிடுலாரககுநதென்புல ததரகமகிழவுசெயபவனா  
 மானவேதிபனசிருடடிமையமலகுவிபபவனா  
 தானமோங்குறும் லலறநதமுவிடுனமாத்தோ  
 சரதமாரருளவளர நஞ்சவுச நறகடனகளை  
 விரதமாகவேபுணடைந துவேளவியும்கயற நிற  
 பரதனமபரதாரங்களைவிழைவிலானபயிற்  
 விரதவினசொலாழி லலறமியற நுலோனியலபு



ஆசிராமமுனறிடததும்கலலறததோ  
 னாதரிக்குமுறையெனவேயுறைநதாயைய  
 பேசியவிலலறததா னுககேமமெயகிற

பெரி தியற நுமறங்குளெல்லொம்பெ நுமாடு துனடே  
 தேசுடையாயுரைத்தியென்பபரமனனறே  
 செப்புவன்கேடருமொடுகாமநதேர்நது  
 நேசமு நுமவரகருதகமன நிகூடா  
 தவைநிகழுமபெற நியெனநினாககலாண

விததையொடு சொல்வனமையுழவுபறபல  
 னியாபாரங்கேள்புர ததெருமுமபுசெய்த  
 லிததையசெயலாடுவலிததமெயது  
 மீவைசெய்தது முறைமைநிநியமபகடுகணமோ  
 வுததமமாமலிததைசெருகடுகாழிநகுசாறற  
 லுனாவனமைகாவமநிநதுகாத்தனமற நும  
 வைததமடிதே ததுழவுபுரிதறனவரண  
 மதிததுநடுவொடுவாணிகதநினவாயததல

நனமுறையாறபசிதநிராவணணமோமப  
 னல்லாநினகணங்குடமைதொழுமபுசெயவோர  
 மனமுறைசேயதவறயாளவேனசொல்வழாமல  
 வஞ்சவறபொய்யறெருமுக்கவிவைகணல்கும  
 பொனமணியாபாணமடலாயுகோத்தி  
 போகமறவகாமொடுபுகனறவெல்லா  
 டெனமுதலாமபல்பண்டங்களுமுண்டாரு  
 கிராபடுநாலவருணததேதாரீடடுநீரமை

எகருலத்தோனெ ததொழி லோனெனி னுமீடடு  
மீழமறமவழாதடுக்கியிலலாளோடு

மொக்கலொடுயகடவுளரதெனபு  
லத்தோரககனபா

உறுமுறையாறகடயியற  
றியதிதியாகித

தககமவிற்புகுந்தவருக்கனபாவின  
டி--

தநதுபலரககுபகீரய்யறறிததுயதது

மிகபரதனததாரமவிருமபாருக

விளங்குதகுறகுலத்தேசாரகருமவிதியாமாதீதா

“ Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase ; to eat always with a worthy guest ; to pursue the middle course in all paths, which affords the fruit of virtue ; this is the domestic state or the second *Asramam*.

“ He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performanc of his own duties, defendeth others from affliction ; who giveth delight to the Gods and to his ancestors ; and who extendeth the creation of the venerated. Lord of the *Védas* posterity ).

(i. e. by leaving a numerous

“ To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! fully the duties of domestic life.”

such is the nature of him, who performs

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“ Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the householder of whom thou hast spoken, he may well discharge all duties incumbent on him; teach me, therefore, O glorious being! how wealth is to be acquired.” Then the Most High said—“ hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them.” He then began to declare the means by which wealth was to be acquired.

“ By learning, by eloquence, by husbandry, by various kinds of traffic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner in a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.

“ The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity,

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and, not neglecting the orders of their superiors, should in all their avoid deceit and falsehood: these occupations will give gold, jewels  
conduct  
and or-

naments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice

and all other grain:—these are the modes in which the four castes may, practice of their duties, accumulate wealth. •

in the

“ Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ancestors; to his occasional guests, after they have entered his respectable dwelling,  
attention

he should distribute food with kindness, and, having to all others, he should take his own meat: above all

paid due  
things he

should be conspicuous for  
These rules apply equally

never coveting the wife or the wealth of  
to all the four castes.”

CU'RMA-PURA'N'AM.

another.



அருமாமகஞ்செய்தழற்கருமமொழியாஜியற்றலருமறைக  
ருளாசெயொழுக்கநதனிடுலொழுகல்பஞ்சுவெசசம்யதற்றம்  
தருமயிழுககாதந

நாடடுவேநதைதயொருகாநகண்டிருத்தல்  
யொருவிதேறவாலையநதொழுதல்புகன்றவில்  
வாழநரகடனே புரிநதபாவமன்றயாதுபுகற

லவேண்டுமயாவருகரும

வருநதின்ருகவியைவன்களசெயயவேண்டுமகிழ்தநதை  
திருநதுமொழுககநதிறமபாமைகிறறலவேண்டுமடடுகனிஹம  
விருநதிடுமதுகரவதல்லுலவானாதுகரதலவிட்டுவேண்டும

காமமவெருவிமயககமுதநீமையெவையுஙகடிநதிடுத  
லொமசெசநதீயுடடியனநியுணருதொழிதருயதநதை  
தொயிலபசநானமறைககிழவரபபோறநிததொழுதுதுயபபன்கள  
பாமாணகிவிளருமகிழ்கிறபபவனாயாதெனறுமபாததருநதல்

தருமமாற்றனனெனநியிறபொருளகளீட  
டறமமொழுககின

மருவுககாம

நதுயத்தறமமூவாழத்தவாழ்தவிகழவன்கள்  
புரிதல்செயயாதுவபபனவேபுரிதலு  
லகததொடுமொழுகல்

கருவினயொடு மில்லறம்புரிவோரகட  
னென்றெவருங்கட டுகாததார



அல்புரிந தூபொருள் டடல்காமந துயத்தி  
வையாகா வொல்லு மவகையின் றமியற நு  
ங்காவலித துன்பமுற றிடி அம்புல்லுந  
தருமமவிடா தொடுகபுகலு முயிரகளவண் தி  
னுகரு ந ல்  
லசெய்க்கட வுளனாமறையெயி கழ்தனவையா

மால

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to

To perform the great sacrifices and the rites to fire without intermission ;  
proceed always according to the rules laid down in the Scriptures ; to offer  
the five daily oblations ; to visit occasionally the  
prince of the country, that no duty may be  
omitted ; and to worship in a temple of  
unequall'd sanctity ; these are duties of  
illustratiouse house-holders.

*They must never conceal their faults, but openly confess them; without molesting any descriptions of persons, they must afford to all every assistance in their power; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted; and, if their meal consist only of a few greens, they must share them with a guest, carefully avoiding to eat by themselves.*

*To avoid desire, anger, mental delusion and all other evil tendencies; to abstain from eating  
fire of oblations; to*

*any thing but that which may be offered in the bright reverence their mother, their father, the innocent kine, and those skilled in the four Védas; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food;*

*Always to act justly; to seek riches in the path of honesty; to enjoy the pleasures of love only according to the prescribed rules of their tribe; to live so as to obtain the applause of their town's-folk; to shun all that can occasion disgrace and to do all that can produce delight; to conduct themselves according to the custom of the world; all declare that these, performed with charity and good will, are the bounden duties of house-holders.*

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*Wealth must not be sought nor the pleasures of love be obtained by evil means; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.*

ஆனறபேருலகிலாசசிராமமுமமையுந  
 தோனறுவெமபசிமுதறறுயரளறறிடைச  
 சானறவிலலறமெனூநதளரவிவாததனி  
 யூனறுகோல்கொண்டூநனருலாவுகி

னறவே

வனபுருசசிராமமாமகாரகணமுலவரைத  
 ஆனபுருவணமவைதுடைததருகவினத  
 தினபுசெயிலலறமெனனூநதாயரபேரஅனடு  
 பனூமபாலகரதவிககினறாரோ

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எமமையுமபயகருநூஉயிலினறயிடன  
 செமமையிடுகுதல்கானசெறிவிலலாளைடு  
 வெமமையிறறுறததலாமிருதிதாங்குயிம  
 முமமையுமபோயுழ்.மொழிகிறபாரகனயார

எண்ணியமுலவருமீனியவிலலததாற  
 கண்ணியபொருட்டல்ககண்டுவாழதலால  
 வெண்ணிறவொளியின  
 நிவிளங்குமொப்பிலாக - கண்ணெனயாவ  
 ருங்கருதற்பாலதே

ஒலலறநானகணுளலிமுய்யத்தூவிதென  
றுமமுன

மலலுறலீணவழககிடு  
வதுபுலவிசதுமமயககே

நலலறமேயுருததெமுநதிடுமளவையாநநதா

யிலலறமலலதுந  
லலறமிலலலயெனறிசைத்தாள

சூழவாரெனறியினியளமுலகருநதுயினறுறுதுவணயாயத  
தாழவானதுலாதேவினறுமபரத்தனிவாழவருளித்தா

சூழவாருதிசூழலகினபொடுமறறவணினபுமபெறலால  
வாழவாரெனளபொலிவ்வாழபவனெமறறையரஃதுளரோ

மறறைத்திறமுறறவறததொடுமவைததெனலெனவணகோலோ  
கறறுபபலவறறைகாபயியகளைதமனெமுதலோர

பறறறதேரபறறியணயுறறிடரபடுமைமபொறிசெறறு  
முறறத்தறவுறறுயிலவாழவினமுனிவினமுயனறனரோ

The three estates of the vast earth pass through the slough of burning  
hunger and other evils, supported by the firm and matchless staff afforded  
them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other  
three estates from all affliction and, closely embracing them, nourisheth them  
with affection, as with milk.

Without the domestic state, which influences both present  
existence, who can say how the other three estates, instituted by  
and future  
the Spirits,

namely, the assiduous student, the hermit retiring with his consort to the forest, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

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Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—**“ NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE.”**

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world, surrounded by the sea, and the joys of the life to come, he domestic felicity truly liveth; can others be said to do so?

who liveth in

*As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a*

*compared with the virtue  
state of perfect devotion,  
of the other estates?*

*how can it's virtue be*

NOTE. The foregoing verses are by Villipácam Tán'davaráya Mudèli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyár, from whose work, entitled Condei-véynden,

கொண்டையந்தன, the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Puránas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smrítis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

வ

முககை தகுவிண நலம் On the virtues of a wife.

The word here rendered "wife," is compounded of வாழுகை domestic happiness and துவிண protection, safeguard, and signifies, she to whose safeguard domestic happiness is intrusted.



I.

மவின் ததக க  
மாணய டைய னாகி தத ம  
கொண

டான



வள து துககாளவாழககை து து

விண் (க)

To every house-hold duty fitly  
train'd,

The wife should to her  
husband be in all

A help-mate meet.

“ House-hold duty”—The word  
rendered “ duty” is மரணபு excellence,

of which the commentator makes two  
distinctions, namely good qualities and

good acts—நற்குணங்களாவன் - நூற

நதாரபபேணஜிமவீருநதயரதலுமவநி

யாரமாட்டருளுடைமையுமுதலாயின் - நறசெய்கைகளாவன் - வாழககை  
குவேண்டுமபொருநநிறனடைபபிடிசதலிம - அடமுநருநிலவன்  
மையுமொப்புவுசெயதலுமுதலாயின் - இதனுவைவிராணடுநன்மையு

நிறநன்வென்பதுசுநறபபட்ட The GOOD QUALITIES of a wife are  
reverence to religious men, a due discharge of the rites of nospitality, compassi-  
on towards the poor, and the rest ;—Her GOOD ACTS are  
providing all things necessary for her house-hold, skill in

knowing and duly  
the business of the

kitchen, attention to established customs,

*and the rest ;—These two species of  
excellence may be said to be particularized  
by this verse.*

The treatment of women and the rules  
which govern the intercourse with  
the sex,                      afford the truest creteria by  
Nations                      have made towards perfect  
which to judge of the progress that  
civilization ; they mark, indeed, dis-  
tinctly the boundaries between the state in which the conduct of man is  
regulated by fixed principles of law and morality and that in which the human



The four first of these, which are nearly the same, the bride in each being given to the bride-groom by the father or kinsmen, derive their names respectively from Brahmà, the Gods, the Manes and the Patriarchs, and are superior: the four last which are supposed to be practised by the Demons, the celestial Choristers, the Giants, and impure Spirits, are inferior. Of these the A'sura marriage, in which the bride is purchased, and the Paisâcha, in which she is violated when overpowered philters or intoxicating drugs, are strongly reprobated. The four first are considered the most appropriate for Brâhmins, the sixth, the seventh and, according to the commentators, the fifth, also, is permitted to them. Of these the Gândharva-vivâhab, wherein mutual affection supersedes all ceremony, could only have been practised by them in former ages, as by the ancient law Brâhmins could then intermarry with women of inferior tribes; but, this being forbidden in the Cali-yuga, it follows that this mode of marriage is forbidden also, as the maidens of this caste must be betrothed before the age of puberty, under the penalty denounced in the following text (quoted from the Mâd,havîyam), when they are, of course, too young to be capable of or inspiring love.

MARI'CHI-SMÛTTI.

ഗണിതം ഉദ്ദിനാക ജ്ഞിതം ഉദ്ദിനം

ഉദ്ദിനം ഉദ്ദിനം ഉദ്ദിനം

കന്യാ ഉദ്ദിനം ഉദ്ദിനം ഉദ്ദിനം

കന്യാ ഉദ്ദിനം ഉദ്ദിനം

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*The giver  
the celestial  
of a Gaurî (a girl of eight years of age)  
deities; the giver of a Rôhinî (of nine  
obtains the heaven of*

*years) the heaven of*  
*Vish'nu; the giver of a Canya (of ten years), the heaven of Brahmà; and*  
*the giver of a Rajaswali (above ten years, when the signs of puberty appear)*  
*sinks to hell.*

**The Râcshasa rite, in which the bride is seized violently in war, is more**

appropriate to the Cshatriya than to the other tribes, but this and all the other modes are common with them to the Vais'ya and 'Súdra, with the exception of the two first which are peculiar to B.áhman; it being required by the B.áhma rite, that the bride, adorned with jewels and clothed in wedding garments, should be given by her father to a bride-groom profoundly skilled in the Scriptures and the Law, and by the Daiva rite that she should be thus given to a Priest while officiating in the Sóma, Satra, or other solemn sacrifices. Thus far Menu chiefly: by other authorities (see the second Chapter of the A'chara-cándam of the Mad'havíyam) the six first only are appropriate to Bráhman; the Râcshasa, Gánd,harva, A'sura, and Pais'achah, in the order in which they here occur, to Cshatriyas; and the Gánd,harva, Râcshasa, and Pais'acha to Vais'yas and 'Súdras. The three last cannot from their nature be attended, in the first instance, with much ceremony; but this does not preclude the necessity of the regular solemnization of the marriage after the bride has been secured, otherwise it is not a valid marriage. This is expressly declared in the following texts, cited in the Mád'havíyam, the first from the Dévala-Smríti and the second from *The Rules for house-hold duties*,  $\text{शुभ्रु एवास्ति शिञ्जं}$ , of the school of Bód,háyana, one of the six Sútracáras.

DEVALAR.

மாம்பாஜிஜிவாஹேஜு ஆநடுவெய்வாஜிகொடியி:

கத் உட்பூசிவிவ்

ஹெண்: உபு உப ஜி ஜா பி உபா ஸநி க

*In the Gánd,harva and similar marriages the nuptial rites should be again performed by the*



ஹி சுருதொலி

சுருதலுபர்

ஹாரொநஹயிஸ்ஸெசுலாலியொலி

*Adoption, the appointment of a daughter to raise up a son, and the embracing either of the A'sramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.*

The term A'srama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally; instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smritis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gaudharvas, or, as termed in Tamil, களவு *furtive love*, being one of the subjects especially treated on by the Grammarians in the third of the five branches, ஐந்திலக்கணம், into they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a dissertation on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இடைமயராப்பொருள் *A treatise on the subject-matter of Composition*, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுரைச்சைகம், over which he was believed to preside

and occasionally to manifest his presence visibly among them. The second is from the பெருநனநிவாரம of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

## IRĪYĒNĀR-PORUL'

அன்பிவணந, இவணககளை வென்பபடு ய தந தணரரு மறை மனற  
 னுட கந திருவழககடு மனம ருரபு வ்வர

**லெடமு**

எட்டுடனப தவற றது தொகைகொடு ததுச சொன்னவாறு - அவையா  
 வையோ வெணின - பிரமம - பிரசாபததியம - ஆரிடம - தெய்வம - காதருவம -  
 ஆசாம - இராககதம - பைசாசம - எனவிலை - எனவண



அறநிலையொப்பப்பொருளகோடெய்வமயாழ்வாரகூட்டமரும பொருவிவறையிராககதமபேயநிலையென நிக கூறியமறை யோர மன நலெட்டிவையவற துடடுறை யமைநலியாழ்ப பு லமைதீயாரியலபி தன பொருணமை யெனமரூரபுலமையோரோ

என்பதன பொருளென அணரவது - பிரமமென்பது நறபததெட்டியாண்டுகிரமசரியவகாததாரகருப பனனிராடடைப பிராயததாவிர யணிகலனணிகது கொடுப்பது ஓகாடாது விழுதெனிரி ரு தககாட்சி யொருவணசசாராத கந்நதவிடததொரு பாரப்பனககொலி ஓயா ஓடாகரு மென்பது அஃதறநிலையென்பது - பிரசாபததியமென்பது - மைத்துனககொதந்நதானமகளை வேண்டிசசென றுண மருது கொடுப்பது அஃதொப்பென்றது - ஆரிடமென்பது - ஆவமானே துமபொறகொடடுப்பொற்ருளமபினவாகசசெயதவற நிடையீறிந் கொடுப்பது அஃதுபொருளகோளென வுணரவது - தெய்வமென்பது - வேளவியா சிநியரகரு வேளவியிதீ முனைவததுக கொடுப்பது அஃதுதெய்வமென துவழிபட்டபட்டது-காநதருவமென்பது இருவொத்தாரதாமேகூடுவகூட்டம அஃதியாழ்வாரகூட்டமென துணர்வது - அகாமென்பது கொலலே து ஓகாண்டா னிலவிராயெய துமவிவலேற நிரூ னிலவிராயெய துந திஃபனற் பெயதானிலவிராயெய துமாவிரூட்டப்பட்டானிலவிராயெயதுமென விவவா துசொலலிககொடுப்பது அஃதருமபொருவிவணிலையென்பது - இராககதமென்பது - அவுடனவி னுநதமரி னுமபெருதுவவிர துகொளவது -பைசாசமென்பது-மூததானமாட்டு நதுயின றுணமாட்டுவகன்ததான மாட்டுருசாரவது அஃதுபேயநிலையென்பபடும-திவ்வெட்டுமண முமன்றலெட்டுமென துசொலலிப்பட்டனவெனவுணரக - இனிககந்நிருகூடககமென்பது ககந்நிருவொன்பாரீணடுசசெயத நலவிவணபயததா டொருவரகொடுப்பாரருமடுப்பாரருமின நிநிருவருமொரு பொழில்கததெதிரப்படடுப்புணரவது அஃதுகாநதருப்பமணம - அதவனையொப்பதலிககளைவென து வேண்டிவ்வாசினியன .

ORIGINAL SU'TRAM.

*That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages, which is practised by the Gandriver.*

*Eight being mentioned,*



*their number is shewn ; they are as follows, namely*

*BRĀMAM, PRAJĀPATTIYAM, ĀRIDĀM, DEYVAM, GĀNDEVAM,*  
*ASURAM, IRA'CCĀDAM and PAISĀSHAM. Thus,*

SU'TRAM QUOTED.

*The eight species of marriage  
performed for the sake of virtue ;*

*mentioned by the Sages are these—that  
that in which aid is afforded to the Son-*

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*in-law ; that in which wealth is given by him ; that practised by the Gods ;  
that observed by the celestial choristers ; that in which the bride is obtained  
after arduous conflicts ; that named after the giants ; and that after devils :  
among these, that which is peculiar to those skilful in the use of the lute,  
is declared by the learned to be subject of this section.*

COMMENT.

• The sense of which may be known from what follows.—The marriage-rite called *BRAMAM* is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of *Bramachari*, on the completion of her twelfth year (the age of puberty), for if a virgin of the *Bráman* caste be not married when she attains this age, the guilt of the murder of a *Bráman* is incurred by her parents for every month that she remains in a state of celibacy; this (in Tamil) is *ARÁ-NILEI*.—The marriage-rite called *PRAJÁ-PATTIYAM* is when a damsel, being sought in the tribe common to the pair, she is given freely; this is *OPPU*.—The marriage-rite called *A'ridam* is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term *PORU-COL*.—The marriage-rite called *DEYVAM* is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term *DEYVAM*.—The marriage-rite called *GÁNDERVAM* is when two persons of themselves form a union; this is *YÁZH'ORC'UTAM*.—The marriage-rite called *ASURAM* is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race, as was *Atalanta*); this is *ARUM-PORU-VENEI*.—The marriage-rite called *IRÁCCADAM* is when the bride is seized by violence, against her own consent and that of her friends.—The marriage-rite called *PAISÁSHAM* is when the bride is violated while in a state of idiotism, asleep, or intoxicated; this is *PEY-NILEI*.—Know these eight to be called the eight marriage-rites.—Again, that which is called the practice of the *Ganderver* consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called *Ganderver*, have performed in this world. This is the *Ganderva* marriage, and the intercourse between the sexes which resembles this the Author calls furtive love.

தொல்காப்பியப்பொருளுகுகாரீம

மூன்றாவதுகனவியல்

இன்பமும் பொருளும் அமென்றவகன்பொடுபுணரநவையநதிவனா  
மருவகிறகாமக கூடவகா அயகாஹிமறை யோரதே ஏதகமனறடுவட  
ட அடடுறை யமைவயாழ்ததவின்மை யோரியவடுப

அவறறுடபிராமமாவது - உதாரணம  
கயலேரமவ்ருணகணகனன்புபபெயதா  
யயலேபரணிகலனகளுசாததி - யியவி  
னிரெலாததவநதணநகுநீரிநகொடுததல  
பிராமததாற்கண்டமணம

பிரசாபததியமாவது - உதாரணம

அரிமதருணகளுயிழையெயதுதற  
குரியவனகொடுததொணபொருளிடமுத  
திருவினநநதைகிணலிதிற்சேரத்தி  
யரியதனகிரையொடமையரகுகொடுததல  
பிந்திலலாபபிரசாபததியம

ஆரிடமாவது - உதாரணம

தனகொத்தொணபொருடன  
மகலிசசேரத்தி  
மனகொத்தமானபுடையாறபேணி -  
யினகொத்த  
விரிடத்தாணைநீஇஇபீவதே  
யாபிடித்தாற்கண்டமணம

தெய்வமாவது - உதாரணம

வேளவிவிளங்கமுனனிநீஇக  
கைவத்தாமபூரூவிரக்காமுற்றற

-கேள்வியாற

கீவதே

தெய்வத்தாறகண்டமனம

அசாமாவது - உதாரணம

முகையவிழுகோதைதைய

முள்ளெயிறறநிவையைத

தகைநடுகிருதுநதருகங்னருளமொன

னிவையிவைடு

சயதாரகடுகளிபணமறறிவளைத

தொகைநீவியுரைததயினறைபபகைவலித

தன்னையாறறியவளவயிறறங்க

முன்னிவியசாநதுணிநதவாதே

இராககதமாவது - உதாரணம

மலிபொறபைமபூரூவிரமாலிற்றமைநதர

வலி, திறகொண்டாவதேயென்ப - வலி திற

பராககதருசெயதுழலுமபாழிநிமிரதோ

பைசாசமாவது - உதாரணம்

நசசாரகேள் றியைநதகாவலர

பொசசாபபெயதியபொழுதுகோளமையத்து

மெயசசாரபெய தியயிருபுகழ்நண்பி

னுசா வாவுதவாககேணமை

பிசாசரபேணியபெருமைசாலியலிபே

இடமயககருசெயயாவியலிபினி றகி

யுடைமயககியுடகறுததலென்ப

- வுடைய

துசா வாதுதவாதலுனி

லாயாககைப

பிசாசத்தாரகண்டமணம்

காந்திருவமாவது - உதாரணம்

வருந்தமரு

ஸௌதிரபப - டுககணமயைதென்ப - கதிரபபொயாழ  
முந்திருவரகண்டமுனிவ சூதனகாடகெ

கந்திரு வரகண்டகலபபு

SU'TRAM.

*On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the late.*

EXAMPLES.

<sup>1</sup>  
BRAMAN.

*The giving a virgin, with eyes of the tint of the blue water-lilly and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Brâman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Braman.*

<sup>4</sup>  
PRĀJĀPATTIYAM.

*The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajâpattiyam.*

3  
*A'RID'AM.*

*The giving a daughter, endowed with wealth according to his pleasure and placed between two kine of the same breed, while he pays due reverence to the bride-groom, whom he hath denominated A'rid'am, chosen for good qualities, is the nuptial rite*

( . . . )

2  
*DEYVAM.*

*While in the long city clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.*

5  
*ASURAM.*

*When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her; this is the ancient nuptial rite prevailing among the Asurer.*

7  
*IRA'CCADAM.*

*When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.*

8  
*PAISA'SHAM.*

*To obtain possession*



*of their non-consenting*

*of the persons of females, while under the protection relations and in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.*

*To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowry; these mark the nuptial rite of impure Spirits with fleshless bodies.*

### GANDERVAM.

6

*When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons is the nuptial rite prevalent among the Gandervoer, the votaries of the golden lute, bright as the beams of the sun.*

As the nuptial rite called A'surah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bride-groom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptation, confounded with the Prájapatyah, which, according to the Smritis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowry received from the bride-groom. In fact in the A'sura mar-

riage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Stri-dhanam*, உய்யநம், or *exclusive property of the wife*, over which the husband has no power. The money paid by the bridegroom is in the Smritis called *S'ULCAM*, சொல்லம், which is defined by Vijayánésvara in his Commentary on the Riju-Mitácsharà to be—பரிசு உடையது that which is taken when a virgin is given in marriage—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this பரிசும, or preferably பரிசும, is rendered by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhæ futuri matrimonii, vulgo sponsalia*. It is in fact a marriage-gift, or dowery, received from the bridegroom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Bráhmans the sum is not fixed, but varies with the condition of the parties: among the Vel'lá'er one and twenty Pons (equal to  $9\frac{1}{2}$  Varágen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the 'Sulcam of a Van'nán, or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word 'Sulcam, the definition given by the Tamil writers of the A'sura-viváhah in the foregoing extracts may be explained; this term is applicable to any offering made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rámáyanan (see the 43rd Sect. of the first Book, ஐயாக்காணம்), *Virya-s'ulcam*, literally the marriage-gift of prowess, which in this instance consisted in bending a bow few were able to lift. Ráma not only bent, but broke the bow and obtained the lady.

RA'MAYANAM.

ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம்

ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம் ஐயாக்காணம்

ஹி த வா டு கி தாந்தா  
ய

கவ ஆஜிநாந்திஜி  
ஜி

வாயாஜிஸுநாமதநாஜிநொஜிநி  
புமல

உய்யு  
வாபுஜெயெதிதாநஹொ  
ஜுலொபாநி.

Prowess must be the dowery of my virgin  
daughter (Sità) celestial in beauty and  
disposition.

( 162 )

This my daughter, taken from the earth  
and now grown up,  
Kings coming here have sought, O excellent  
Sage !

And I have constantly told these kings,  
that her dowery was superior  
prowess.

The Sulcam, which is the essential characteristic of the A'sura rite and

properly applicable to every species of dowery given by the husband, is by the Smṛiti writers confined to the Virya-sulcam, by which he endows, as it were, his bride with the fame and honor resulting from his heroic acts.

In addition to the several species of another, not indeed to be found in the

marriage here noticed, there is Smṛitis, unless it be considered a

variation of the Gāndharva-vivāhab, but sanctioned by the Purānas and frequently alluded to in the heroic poems. It is peculiar to princesses and consists in calling together by heralds, deputed to proclaim the beauty and accomplishments of the lady, an assembly of kings and princes, from whom she personally selects him she wishes to prefer to her bed; it is thence called *SWAYAMVARAH*, *உய்யம்வாரஹ*, *her own choice*. This practice is considered as permitted by the following and other Paurānic authority: the extract is from the 11th Chapter of the *புடமபுராண சூத்திரம்*, a Section of the Pādmapurāna, and contains the refusal by the king Mān'datā of one of his fifty daughters to the sage Saubarīh.

PADMA-PURANA.

ஸ்ரீராம ஜநி மஹா தேவ

மஹா தேவியாணாம் சூ அஹி திம்

கநலாடிஜி யெயாய ஸுலாஃ. சூ  
 ஓநொநீ உலாபுலா  
 உ உ அ ஊ ண்ஊ ஂ உந ஆ  
 ஓஊகநலாபுடியதெ  
 ஊ ரியாணாஜியம்நிஃகாசி டி  
 றஸ் ஃபுராநய  
 ஹவநநிஸாடிஃயகி ஂ சூ ஜி ஃ  
 புநறி உதாஂ

*Hear, O chief of Sages! the established usage of the Cshatriya tribes:  
 Whatever youth a maiden sees and prefers, of a good family, well-formed,  
 And possessing all the marks indicative of prosperity, to him the virgin  
 must be given.*

*This is an ancient custom of the  
 Cshatriyas, O faultless one!  
 O Lord, chief of the Sages! what can we  
 do? tell me again.*

*In the 6th Canto. ஊ ஜி ஸு ஃ, of the  
 Raghuvam'sah, ற ஊ ஹ ஃ,*

*Cāli-dāsā, describes a Swayamvarah in which the princess Indumati,  
 selects Ajah the Grand-father of Rāmah and king of A'yōdhyā, as her hus-  
 band; the calling of the assembly is thus noticed in the preceding Canto.*

## RAG, HUVAM'SAH.

சுடு

யய்யொணய்யெகெகி காநா०

ஐயய்யாராத்ஐயய்ய

ரி०டி०ஜி०

சுடி

சுடிநாநயநொசுடிநெ

ஹொஜெநடிநொநயயெ

ஐயடி

*Then fit messengers where sent to Raghuh  
by Bhójah the sovereign of Crat'ha-cais icà,  
who desired to summons the son of that king  
(Ajah) on ac- count of the  
Swayamvarah of his sister Indumatì.*

There is another remarkable instance

# of this custom in the story of Nalah,

நடுவாபாஸ்யாநச, told originally in third Book, சூராணைபவ, of the Bhāratam, whence is taken the fable of the *Naishadham*, நடுவாபாஸ்யாநச, an Epic poem by Sri-harshah, imitated in Tamil by Adivira Pandiyen, under the title of நெழிமுதம் : Damayanti, the heroine, is here represented as chusing Nalah, the hero of the tale, notwithstanding Indra and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author:

## • NEGIZHDAM.

விண்ணகத்தமராளபயிலொனகோவீரூசையரளபயிலொனகோ  
மண்ணகத்தரசரளபயிலொனகோவனிதையரளபயிலொனகோ

பண்ணமைகவிநுசூநதன்மான்றடநதேரபதாதிமற்றளபயிலொனகோ  
வெண்ணமுறநுகாகிவிததவிரையன்னமெமமேரூககியமபுமாறநிதே



குமுயிலெண்ணமுபகணமவிவடயங் டநதகுபகுமகருவவரைததடநதோண  
மழதவிற்றவியவிதற்பரகோணபயியரலவானசுதமராதவகுபுவு  
மொழுகொளிமணிசூடநாகருஞ்சேடியுறைதநுவிஞ்சேபரகணமு  
மெழுகடலவரைபயின்மன்னருநதேனவேடமுரைததேமுசுருமபினவந  
தடைநதார



கல்ததொபபுக்குஞ்செம்பொறகதிராமுலிககீனிநலியாவின  
யுட்பபருமதததகானிலுயிரகுடிததன்நிவிலலா  
நில்ததலிகாககுமவேநதரநிவகுநீவகுடுகனஞ  
வல்ததகழடடுஞ்செம்பொணமுசினிமபாரபபசெசெனஞ

வரி வவராகு லமுமவளவாரமங்கலமுரசு  
 கண்ணற  
 பொருசிலிமதன்னவினனாபுடைபொடுமபொங்கியாரப்ப  
 விரி திராபபரவையீனறவிளங்கிழையவையநங்கை  
 திருமணியிமைககுருசெமபொனமண்டபரு  
 சனறுசேரநதாள

இழைசுடரொறித்தலா னுமிருவிசுமபுறையுமவா  
 ரோ பொழிமலரயிடைதலா  
 னுமபுசலவண்டிமிரதலா னுமுழைபொரு  
 தடங்கடபேதையுருவிபறதத்திரியக்காரவி  
 னைவொடுநோககுமயேநதரவிழிடுநருககுறற  
 மாதோ

ஆற  
 நகருவநதறபேதையணிகளி நகரியசோதி  
 யெறிககுநனமணியி. நறோறற  
 மெறி திராககடவி. னமொயத்த  
 விற்றகதிரவடிவேலவேநதரவிழைவொடுநோககுங்கண்கள  
 பறிப்பரிதாதி. மெயயிறபதிகதன போலுமாதோ

வஞ்சமொன்றினறிவேறலரிதென்வதுவைநடடி  
 விஞ்சையின்புணரப்பாறகூறறைவிளங்கிழைவடிவமாகி  
 யெஞ்சலிவிலகமன்னரியாராயுமொருவகுமொலவான  
 செஞ்சுடரவயவாளவேநதனநீவிவறையிழைத்ததென்பார



தொண்டைவாயமுததழாறறுடி யிடை யறனமெனகூந்த  
 லொண்டொடிவணப்பு வாயநதவுருவநவகணகளாரக  
 கணநுழிவியநதுநெஞ்சங்கனிப்புறவொற்ற  
 ரகூறப்பணநாங்கேடடவாற  
 றிறபந்நமடககாயிறறெனபார

வளஞ்ஹைகழித்தொள்ளவாண்மாறியைத்தவறையவொண்கண  
 அளளிககொண்டுகியினைநெயருநகிடாதொழியினனேரு  
 தெளளமுதவறையந்ருசொறசெயிழையுத்தரீகத  
 துளஞ்ஹைறகொடியகூற்றற  
 முயிரகுடித்திடுவதெனபார



அளியசீற

டிக்கேஞ்சுவவனிசசமேலொதுங்கசசெயதவிவள  
 மதுதுளிககுநதண்டாரவேந்தினகொடிய  
 னெனபார வளரமுல்கிய  
 பாரங்கணநிமவண்டுகிரதெரியலஞ்சுடடித்தள  
 றிடைககிடுககணசெயத்தாயடுகொடியொ  
 னபார

வமுறுமன்னரியாருவிவறையன்சூற  
 பண்பமபொன்வாமமேகவலிகளாரப்பமணிசசி  
 லம்பொலிப்பசசெயயகாமரநாணமுக்கையசெவ

விகாரதளஞ்செய்கைகூப்பித  
தாமடுவறறடங்கணல்  
லாடாழையைத்தொழுதுநினமுள

( 165 )

*Can I declare the number of deities from  
celestial beings?  
the heavens, and of the other*

*Can I declare the number of the kings of the  
earth, or of lovely females?*

*Can I declare the number of richly-adorned  
elephants, of long-maned  
horses, of vast chariots, and of the throng of footmen?*

*It is not possible for me, nor for mortals like me, to  
reckon and declare*

the number.

By the command of the King of Vitarpà (Bima Râjen), who assembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urâger resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e. the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"

When the damsel, beautiful as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and encased with precious stones, the sound of twisted conchs and bridal tymbals, re-echoed around and intermingled with the twanging of the cary war-bow of the God of Love.

Though the eyes of the princes were fixed, with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black  
bly in her person.  
and glossy braids, seemed fixed immorea-  
Some said—"

The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

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Some said—" Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondel, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—" Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized ravenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty, whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some again, seeing the king, adorned by cool garlands, dropping noney, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold dangled up her breast, and the rings enchained with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

NOTE. The *Urager*, mentioned in the first verse, are the inhabitants of the *Nāga-lōgam*, the world of serpents inferior to the earth, and the *Vinjeiyer* (Sans. *Vidyādara*) a tribe of divinities inhabiting the *Mēru* of the antipodes, the southern Pole, which, in opposition to the golden *Mēru* of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occurs in the version of the last verse, the rose is unknown to the Tamil poets; they substitute for it, in the original, the *Cāndal*, a delicate flower, of which there are two varieties, the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the *Sannites*: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to chuse their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of

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beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu *Swayamvarah* on the contrary, united to all other advantages and incitements to emulation the highest motive that can actuate a noble and manly spirit—the hope of female preference.

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மவண *of the house, the family.*—மாட்சி *the greatness, honour*; the nom. governing the subs. v.—இவ்வாறான *the wife*: an appel. in the sing. fem. from இவ் *a house*.—கண *is in*; the subs. v., here supplied, is understood.—இவ்வாறான *if it exist not*; a compound of இவ் and ஆயின the subj. of ஆதல் *to be*.—யாழ்வாண *to domestic life*.—எவண *whatever*, used in the sense of எத்தவண *how much*.—மாட்சி தது *there is of honor*; மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயின இவ் *though there be*; a subj. form of ஆதல். The three preceding terms scarcely admit of separate analysis; they may together be properly construed either *how much soever of honor may exist*, or *although all honor exist*, exclusively that is, of the honor of the wife.—இவ் *there is not*; supply *honor*.

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### III.



இவ்வாறான இவ்வாறான மாண்பான லுள்ளதன

இவ்வாறான மாண்பான ககடை

( 15 )

What is

deficient with a virtuous wife?

If in the wife defect, then  
what is all.

This world can give?

“A virtuous wife”—The term here used *மாண்பு* is the same that occurs in the first couplet and includes; therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that “*skill in the business of the kitchen,*” is considered as essential to the perfection of the maternal character by the Hindus; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடிசி மகிசியாவிரியாககஞ்செய்வாவிரிப

படிசொறபடி கடவாவிரி - யடிவருடிப  
பிணறுகுசிமுனனெழுஉமடுபதையவிடையயோ  
வேணறுகுசெமன்கணனிவிரிப

*When I have lost a woman who excelled in  
the knowledge of house-wifery,  
who performed rightly all domestic duties, who never transgressed my word  
or my door, who chafed my limbs, and, never slumbering until I slept, arose  
before I awoke; Alas! Alas! how can my eyes again know sleep!*

Inattention to this first duty of a house-wife is  
reckoned among the greatest defects of women,  
and is accordingly severely reprehended:—thus,



எ.றியெனறெறதிரநிற் பாளகூற

றஞ்சி துகாவடு

யடடடி லபுகா தாளரு மபிணிய

டட தவண

யுண்டி யுயவா தாளிலகா ழுபேயி

மடிவர

கொண்டாவணக கொலலு மபன

ட

The

She,

woman, who bold in opposition threateneth blows, is as death ;  
 who resorteth not to her kitchen betimes in the morning, is an incurable disease ;

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And she, who, having prepared food,  
 grudgeth it to those who eat it, is a

devil to domestic happiness ;

*Women of these three descriptions are a destroying weapon to their husbands.*

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smritis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Sacti chiefly, in various parts of India. Among the Tamil and Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagamanam*, ஸஹ ம சீரம், from ஸஹ *with* and ம சீரம் *going*; and the victim ஸதி from ஸத *pure*; which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghâts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula; above the Ghâts, in the Cannada and especially in the Mahârâshtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of the inferior Sûdra tribes widows are allowed to marry again and this seems to be permitted by the Smritis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Brâhmins particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the *Sahagamanam*, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Srâvaca should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of connubial fidelity.

CHINTAMANI.

காமனீ ரசா தனோதற றனன வன றணந தகாவலிப  
 பூமனா புவண தலின றிபபொ றபொடுபுலம்பிவைகிக  
 காமனே யன றுருசொல லாரகண வறகைதொழு துவாழ்வார  
 தேவரதகுருவேசுடொபபாரசேசந தவன செல்ல நீரபபார

( 170 )

*To die when he dies, to grieve when he grieves, when separated  
 Not to ornament themselves with flowers, but, adorned only by their own  
 beauty,*

*Not even to utter the word love ;*

*they who, worshipping their lords with folded*

*hands, thus live*

*Are equal to the flower-borne Goddess of*

*prosperity and remove all dis-*

*gust from their husbands.*

---

இவ்வது *deficiency*; the same as இவ்வொது neg. part. neu. of the defect. verb இவ்.—என, the same as எனவன, *what is there?*—இவ்வவன, the final ன being in the text changed by *sandhi* to ன before ம, to the wife; a derivative from இவ் a house formed by the fem. affix ஆள், in the nom. used for the 4th or dat. case.—மாண்பு *excellence*.—ஆனால் *if it be*.—உனது *that which is, that which is possessed*; the neu. part. of உள்.—என *what is there?*—இவ்வவனை *to the wife*.—மாண *excellence*.—ஆககடை *when there is not*. ஆ is here used as the contracted form of ஆகாத, the neg. part. of ஆதல்: கடை has properly the same signification as இடம் *place*; but in similar phrases must be rendered in English by the adverb of time *when*, as must, also, the oblique of the latter இடத்து, when similarly used.

#### IV.

பெண்களில் மிகுந்த சுககயரவுள்கற பென லா

திணமையுண்டாகப்பெறின

(சு)

**Than virtuous woman what more excellent,  
Who, firm in mind, her wedded faith maintains?**

“Than virtuous woman &c.”—So, thought the mother of Lemuel, when, instructing her son, she said—“Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her.”

“Who firm in mind her wedded faith maintains”—The word rendered “wedded faith,” சிறப்பு, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained than in the northern provinces: their persons are not concealed, and they are allowed to

partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse: instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves: in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, *சுடுகாட்டு*, though the custom has always prevailed, as an appanage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohammedan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the *Cásicán'dam*, in a speech of Nárada to Crishna, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of women in his other works the same author, the prince and poet, Virá Pándiyen, represents them as enjoying even more than European freedom.

தகதையாயி னுமவிழைவி றறன னுடனெயொருவயி றறி றசாரநதா னு  
 மைநதராயி னுமிவேமவனப்பு கையொலிவ் வரமேனமட நல்வாரதரு  
 சிநதைநடந ிடுமதஹ சாமபனமவரககவிண டேவளி றசெவனியர்யந டோன  
 பைநதொடியாரினி தமருமுயனகதவி றறனிவருதல்புனமையன டேற

*Although standing in the relation of father, or of brothers born from the same womb,*

*Or of sons, if they are eminently beautiful, upon them*

*The minds of frail women will be running ; therefore, as Sámphen (the son of Crishnen) is beautiful as the God of Love with the flowery arrows,*

*It is not right that he should go alone to the abode of joy (the Haran) where thy wives with golden bracelets reside.*

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The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male-sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Vira-màmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see the Tèmbàvanì Canto the 23th, வரமருட சிப்படமை). But, though the fact may be true with respect to one sex, it is not so with respect to the other ; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. De-

voted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

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பெண்களில், the final *ஊ* being changed to *ற* before *பு*, than woman; the fifth case, implying comparison, of பெண்.—பெருந், *ந* for *ம*, more excellent. The root பெர் great, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part.; with the affix கு it forms the verb பெருகல் to increase and is then regularly conjugated.—தக்க things which are fit.—யா, for யாகை, what things?—உள் are there; the 3rd pers. plu. neu. of the def. v. உள்.—கறபு chastity, or conjugal faith.—எனனும் that which is called; the fu. part. of என னல். The Author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance

கற்பென ஐந துணமை means simply the  
*power of chastity.*—துணமை strength,  
*power.*—உண்டாக to be, to exist:  
 compounded of உண்டு the gen. of the def.  
 v. உள் and ஆக the inf. of  
 ஆதல.—பெறின, the same as பெற்றால்,  
*if she obtain;* the subj. of பெறுதல.

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V.

பெற்றறபெறிறபெறுவாபெண்டாபெருகு  
 சிறப்பு  
 புத்தேளீரவாழுமுலகு . (அ)

Women all happiness  
 from wedded love  
 Derive, and by it blessed  
 foretaste on earth  
 The joys of heaven.

“ Women—foretaste on earth the joys of  
 heaven”—Parimèl-azhager’s com-  
 mentary gives to this verse, which is  
 rather obscure, a meaning very different from



this version : his words

a re—பெண டீ ரதம மை மெ யய

ஆயகண உவரின யழிபடுதல

பெறுவராயி றபுததேளீர வ

ரமுமுலகி னகணவரா ற பெருஞ்சிறப்பிவணப

பெறுவர - எழு

- வழிபடுதலென்பது சொல்லெச்சம

\* இதனாற்றறகொண

டாற பேணியமகளீரபுததேளீராந் பேண

ப்பறியொன்பது கூறப்படடது

If women

obtain reverence for

will in the

world inhabited by the

*the husband who has wedded them, they  
Gods obtain from them great felicity.—*

*The term here supplied signifying  
reverence is a verbal noun. It is intended  
by this, that, women who honor their  
husbands will be honored by the gods.”—*

To make out this meaning, however,

the word *வந்தபாடு* reverence must

be understood in the text before *பெறிக*, and *உலகு* must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—"Si mulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem seruet suo conjugē) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to *பெறஞ்ச* and the meaning of the seventh case is still improperly assigned to *உலகு*.—Tiruvalluvar, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand *உலகு* here, this world before *பெற* *உலகு*, comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband, (i. e. by marriage) women obtain here the supreme bliss of the world inhabited by the gods.* The conjugal state is the proper sphere of women, and it is for their sakes

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that the laws  
rious, their

by which it is regulated have been instituted; for, however various the proposals are, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of

the various nations and tribes in

India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts, I have rendered *raising up seed by the brother-in-law*, (பெரியாசுவலா தொசுவது); It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smritis, as stated in those texts, it is forbidden in the present age: with those who live under the Mo-aic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosened with expressions of contempt, according a set form devised by the Rabbins, the shoe-latchet of her recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smritis, under the term (பெரியாசுவலா) *assignment*. This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marcia, to his friend Hortensius, according to the old custom of the Romans (κατὰ παλαιὸν Ῥωμαίων ἥθος. Strabo.), and received her again on his death, after she had borne him several children. In Greece, also, it prevailed: it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, περικληρίτιδες, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not en-

joined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incu-

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rably diseased, or superannuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, *Cshētrajah*, செஷுத்ரஜா, from செஷுத்ர a field and ஜா born; because, as declared by Menu in the following texts (see verses 53. 49. and 51 of the Ninth Chapter, மனுவதேஜாயாபதி), he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called செஷுத்ரஜா ஜாபணசெஷுத்ரஜா the son of the wife having two fathers, and succeeded the estate of each.

MENU.

செஷுத்ரஜாதா

ஸஷுத்ராநாநிஜிஜஹதித: ஸஷுத்ரஜா

பூஜாந செஷுத்ரஜிஜஸ்தாயெ

நாநாஸஸம்ஹஜஸ்யதெடிஜிநாம் The

woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the

*seed ariseth the production of all corporeal existences.*

யெஷேதி

ணா ஹிஜ உந்தி உயாஷேசு உ

யா லிண: தெயெ உய உயு ஜாத

உயுநவ உயுந்தெ உயு உயி ஸ

*Those, who, not being owners  
field of another, gain no profit*

*of the field, possess seed and sow it in the  
whatever from the crop it produceth.*

தயெ உயாஷே- சி ணா ஹி ஜ உயா  
ஷேசு உயா லிண: க உந்தி ஷே

தி ணா ஹி ஜுந ஹி ஜு யு உயெ உயு

*Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if  
those, who are not owners of the fields, sow their seed in the fields of others,  
they create a profit for the owners of the fields; but the owner of the seed  
gains no profit.*

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is

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always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all household affairs are under her exclusive management. The other wives, who are denominated *Sapatnis*, *സപത്നികൾ* auxiliary wives, are considered as her younger sisters, from whom, as to their senior

and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become *Sapatnis*; which term, though not absolutely ignominious, conveys a degree of reproach.

Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the *Śruti* (in the *Yejur-védan*) and wholly unauthorized by the *Smṛiti*, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet in Ceylon and, I fancy, more or less in all countries in which the *Bauddha*

religion prevails. On the continent of India, it is said to be still practised in the province we call Orissa, more properly Ód'hra-dés'a, and among particular tribes in other parts. In Malayálam, as is well known, the vision of Plato in his ideal republic, is more completely realized: the woman, among the Návers not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the Náyattis, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens, that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age. .

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of Malayálam, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that

urbanity and courtesy for which the Nayer is distinguished ; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend

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himself to the sex, his constant endeavour must be to attain those qualities

which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked galantry of this nation, which has often enabled them, without discipline, to oppose dis-

ciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influ-

ence-not less beneficial than on public manners. The advocates for it assert that it banishes from Malayalam many of the worst passions and feelings of our nature ; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrificed to the avarice of age. The manifold miseries of seduction, also, cannot be felt ; domestic peace is not liable to be destroyed by the intrusion of the adulterer ; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be haunted by the ever-active fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizard of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayalam would offer for it : that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divine sentiments* respecting it of the severest of ancient moralists, both



in precept and practice.

Quidam notus homo, cum exiret  
fornice, macte  
Virtutę esto, inquit, sententia dia  
Catonis,  
Nam simul ac venas inflavit tetra  
libido,  
Huc juvenes æquum est  
descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Sóbhānam*, சொஹநம்; this term, derived from *ஸம் உகி* propitious, literally signifies *festivity*, but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves*, தேவதாளி, of the Deity to whom they minister. They all belong to different tribes of Súdras, many to the கைகோள or *weavers*, and are either devoted to this state, which is by no means considered ignomi-

nious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

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பெற்றான the contracted part. past. in the masc. of பெறுதல் to obtain; the word *wife* must be understood, and this term will then imply *one who has obtained a wife, a husband.*—பெறில் when they obtain; the subj. of the same verb. The final ன and ல. of the two preceding terms are changed by Sandhi to ற before ப.—பெறுவர் they obtain: the third per. plu. of the fu. of the same verb, used indefinitely.—பெண்கள் women: the plu. of பெண்கு, governing the preceding v.—பெரும் the great.—சிறப்பி felicity.—புத்தேவிர the Gods, the deities of the inferior heaven: the plu. of புத்தேவன். This word, also, signifies *new, fresh* and is used as a collective name of the Gods from their being always in a state of youth.—வாங்கும் in which reside; the fu. part. of வாழ்தல்.—உலகு of the world.

NOTE. The verb பெறுதல் to obtain and it's derivatives have, as particularly exemplified in the first verse of the succeeding Chapter, a variety of significations; பெறருண் here signifies a husband, but it will take any meaning indicated by the terms with which it is constructively united. Thus with a word signifying a crown or a throne it will mean a king, and in the following distich two different senses may be assigned to it—பெறருண் பெருகுகதுன்பதைபெறுவான்ருண்-பெற்றபொருட்கேடுபெறின—here if பொருண் be rendered wealth and கேடு loss, பெறருண் must mean owner, and the whole verse must be translated—If the wealth which he hath acquired be LOST, the OWNER will be overwhelmed by affliction—but if பொருண் be rendered son and கேடு degeneracy, பெறருண் must mean a father and the whole be translated—If the son he hath begotten DEGENERATE, the FATHER will be overwhelmed by affliction.—The use of terms in a double sense constitutes a marked feature of Tamil poetry, and it is considered the height of art in the management of the figure, so to arrange them that they may mutually explain each other.

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## VI.

புகழ்புரிநதிலல்லோரககிலவல  
யிகழ்வாரமு

எனேறுபோறடீடுநடை (கூ)

Before their scornful foes,  
Bold as a lion those dare  
never walk,

# Whose fame is sullied by their wives' base deeds.

“Dare never walk”—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more gallantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நல்லாரகளை வல்லாரகளுக்கல்லாநோதனைமயாவ

• வல்லாரரறடுகநிபடாராயின - தல்லறி  
வாணமககடபறபலரகடுகயுண்டாருமபெண்டரும-  
மாண்புகடுகடுககாவிடின

*All women would be good by nature, if the men did  
And most men would have a tolerable stock of sense,  
make fools of them.*

*not spoil them;  
if the women did not*

As a contrast to this I cite the following verses. Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

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CHINTA'MANI.

அன்பு நூலாகவின் சொல்வரடுதா

ததலரநதகாத

வின்பஞ்செய்கின்ற சாந்திறகைபுலனைதேற்றமாவில்  
 நன்பகறஞ்சூட்டிவிளளாதொழுதினூநவகைமாரககுப  
 பின்செலும்பிறகணனுள்ளமபிவினயரைககடியதனதேற  
*Although their husbands bind together the flowers of  
 by the thread of affection, and, perfuming them with the*

*endearing words  
 sandal of desire,*

*fail not throughout the day to adorn them by  
 the garland of delight-inspiring love, the eyes  
 and minds of women will still follow  
 strangers; to this inconstancy fawn-eyed  
 beauties are ever prone.*

பெண்ணென

பயநுபுகணமோழிடிவிலிற் பபுநோககர

வுண்ணிறைவுடையவல்லவொராயிரமணத்தவாகு

மெண்ணிப்பத்தவகையிடடாவிநதிரனமகளுமாயுக  
வெண்ணெயகருனறெரியுறகுறபோனமெவிரதுபின்னிற்ருமனதே

Hear further the disposition of women: they are void of the feelings of honor, regardless of the pride of birth,

Their minds are ever vacant, and they have a thousand varying wills;

If the trifling sum of ten pieces of coin were counted into the hand of the daughter of Indren, the king of heaven, she would instantaneously yield,

Melting as a mountain of butter melteth before the heat of the fire.

NI'DI-NEŪI-VIL'ACCAM.

கறபினமகளிர்நலமவிற்றுணவுகொள

பொறடு

முடிநல்லாரநனிநல்லரமற்றுத்தவ

கேளவரகருமேதி

வரக்குநதவகட்குநதவவிவிரஞர

யாவரகருவகேடுகுழார

எநதெழினடிககானிவிரயானிசைவ

ல்லான

காநதையரகணகவரநோககத்தான -

வாயநதி

நயனுடையினசொலானகேளெனினுமாதரக

கயலானமேவாகுமனம

*Than unfaithful women, even those who sell*

*their favors for subsistence,*

*Adorned by golden bracelets, are far preferable ;*

*As neither to their husbands, nor to strangers, nor to themselves, nor to their relations,*

*Do they cause destruction.*

*Although their husband excel*

*in beauty, although he be young and skilled in song,*

*Although his glances attract all female eyes,*

*And his pleasing speech breathe mirth and gaitty around,*

*The minds of women will be fixed on another.*

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PAZHA-MOZHII.

சிறையானமீடுகல

நேரிழையாரதமமைச

சிறையா

கெப்படுததலாகாதறகோ

வரு நகுவவிதுனிய ரபரி

*It is not possible to restraint within any bound those who are adorned by jewels (women), if they are devoid of good qualities—shall I say why? is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight? no (i. e. because it is contrary to its nature).*

VALEIYÀ-PADI.

உண்டியுடகாபுணடுறுபொருடகாபுணடு  
 கண்டவிமுபொருடகலவிககுக்காபுணடு  
 பெண்டுகாக்காபுடிலெனறுவையததுக  
 கண்டுமொழிநதனாகறறநிநதோரோ

*Eatables may be preserved, worldly wealth may be preserved, and the more excellent wealth of knowledge may, also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.*

A SLO'CAM.

நா<sub>ந</sub>யி<sub>ந</sub> உ<sub>ந</sub>து<sub>ந</sub> உ<sub>ந</sub> தி<sub>ந</sub> கா<sub>ந</sub> ஜா<sub>ந</sub> நா<sub>ந</sub> நா<sub>ந</sub> உ<sub>ந</sub> மா<sub>ந</sub> நா<sub>ந</sub> லி<sub>ந</sub> றா<sub>ந</sub> டி<sub>ந</sub> யி<sub>ந</sub> :  
 நா<sub>ந</sub> ஂ<sub>ந</sub> த<sub>ந</sub> க<sub>ந</sub> உ<sub>ந</sub> ல்<sub>ந</sub> ஹ<sub>ந</sub> தா<sub>ந</sub> நா<sub>ந</sub> ஂ<sub>ந</sub> டி<sub>ந</sub> லா<sub>ந</sub> ஂ<sub>ந</sub> யா<sub>ந</sub> லி<sub>ந</sub> றா<sub>ந</sub> டி<sub>ந</sub> யா<sub>ந</sub> உ<sub>ந</sub> நா<sub>ந</sub> ி<sub>ந</sub>

*As the fire is not satisfied by fuel, nor the ocean by the confluence of waters, Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.*

NOTE. This verse occurs in the Viváda-sétuh, உரி<sub>ந</sub> உ<sub>ந</sub> டி<sub>ந</sub> லெ<sub>ந</sub> கூ<sub>ந</sub> ி<sub>ந</sub>, the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the transla-



tor; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the B'hárata. It coincides exactly in sense and nearly in expression with the latter part of the

15th and 16th verse, of the 30th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Slócas. Physical reasons may probably

be given for the expression in the Hebrew, עֵצֶר רָחֵם, the literal meaning of which, according to Schultens, is "*constrictio uteri*"; but the term used in the Sanscrit, as a

metonymy for women, अजापुत्रेयुषा, *the large eyed*, while it is more is also more directly expressive of the insatiableness it is intended to imply.

delicate,

Among a variety of points, in which the law of the Smritis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a

Hindu cannot divorce his wife on any account whatever, but; if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for,

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though excluded from his dissolved. Among some of

society, she is the Bráhmaus,

still his wife; the marriage is not forming  
 the singular custom exists of per- ceased.  
 the funeral rites for degraded females, as if they were actually de-  
 In such case the outcast usually becomes entirely estranged from her  
 family and seeks support elsewhere; if, however, she be married her husband  
 may by law, notwithstanding this custom, be compelled to maintain her.  
 The following extracts explain and confirm the statement here made.

The first is a text of Yájnyavalkya's with part of the commentary of Vijñā-  
 nés'wara thereon; the two next are cited in the Mād'havīyam; the fourth  
 is from Menu; and the last an ethical verse from the Nīti-sáram.—The word

*tyárah*, உயரம் & from துறக்கம் *reject*, must be taken  
 the commentator as often as it occurs.

in the sense given to it by

*MITA'CSHARÀ.*

உயிர் உயர்வு ஐதளமு  
 ஆஃமெந்தொமொலியுயதெ  
 மம் மக்து உயா ஐள உதயா ஐஹி தி உயா த  
 கெ

தொமயு உயமொமயலி ஐசாயு மொ  
 ஐகெ ஐ ஐலமம் தமயா ஐ ஐ  
 க





ஹாயுராஃ தஜெஜிஷஉஃ ஸுஃ ஸுஃ ஸுஃ  
தி காஃ

*A wife given to constant strife, who stealeth  
her husband's property.*

*Or taketh part with his enemies, who  
converseth with strange men,*

*Who eateth before her husband, or resorteth  
to the houses of others,*

*Such a one should be  
put away (tyajèt), although she have  
borne ten children.*

The coincidence here apparent between our own and the Hindu law as very remarkable. The term *tyágak* describes precisely that species of divorce to the extent of which the common allows the canon law to operate; that is to separation *a mensa et thoro*, which is expressed, almost literally, by the Sanscrit, *upabhōga dharmacārayāñ*, the latter term here meaning the preparation of the daily meals, the rites of hospitality and other domestic duties.

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புகழ் *praise, reputation.*—புரிந்து  
*bestowing*, from புரிதல் *to do, act* from  
*peculiar influence, bestow.*—இ ன் *a wife* :  
this term is used here for the appellative  
இவ்வள *the woman of the*  
*house.*—இல்லோரக்கு *to those who have not,*  
a personal derivative in the 4th. or dat.

plu. from the root இல. Similar derivations may be formed by the affixes ஆன and ஓன sing. ஆர and ஓர plu. from all the roots in the language; in meaning they are the same as the regular pron. part., this term, for example, corresponding with இல வாதவரகரு, but they are not like the parts. subject to verbal government.—இல்லை *there is not.*—இக டு நவார *scorners, enemies* : an appel. plu. from இகழ்வு *scorn, abuse.*—

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முன் *before*: this term here used as a prep. is properly a subs., signifying *antecedence* either of time or place.—ஏறு *a lion.*—போல் *like*; this term, used generally as a particle of similitude, is properly the root of the verb போலுதல் *to resemble.*—பீடுநடை *bold gait*; this compound, which is the nom. of the sentence governing the neg. verb இல்லை, is from பீடு *greatness, might* and நடை *a step, gait, conduct.*

**ILLUSTRATIONS.**

The authors of the first of the succeeding quotations were followers of the Sruti Smṛiti; the second is the composition of a Jaina; and the two next are by a Christian writer.

NA'LADI-NA'NU'RŪ.

அருமபெற்றகறியினியிரானியனன  
 பெருமபெயரபபெண்டொனி அம - விருமபிப  
 பெறுநசையாறியினின்றபாரினமையேபேன  
 நறுநுதலாணனமைததுவன

குடநீரடடுணனுமிடுககடபொழுது  
 கடனீரறவுணனுய்கேளீரவரினுய  
 கடனீரமைகையாருககொளருமடமொழி  
 மாதரமவறையாடசியாள

நாலாறுமாறுநனிசிறிதாயெபபுறனு  
 மேலாறுமேலுறைசோரினு - மேலாய்  
 வல்லாளாயவாமூலாதற்புகழுமாணகறியின  
 இல்லாளமரநததேயில

கடகினியாளகாதலனகாதலவகைபுவுணவா

ஞடகுடையா ஞாநாணியலபிசூ - ஞடகி

யிடனறிநதூடியினிதினுணரு

மடமொழிமாதராளபெண

எஞ்ஞானறுமெய்கணவொநதோனமேறசேரநதெழினு  
மஞ்ஞானறுகண்டேமடுபாணுதுமா - லெஞ்ஞானறு  
மெனவணகெழீஇயினரகொலலொபொருணசையாற

பனமாரபுசேரநதொழுசுவார

உள்ளததுணரவுடையானுதியநூலந

௩)ல

வள்ளனைமபூண்டானகடுணுணபொரு

- டுடளளிய

வாணமகனகையிலியிலவாள

வணததரோ

நாணுடையாளபெற்றநலம

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Although women are high in reputation and equal to the goddess Ayrání in conjugal fidelity, they must cautiously avoid those who are enamoured of them and follow them in hopes of gratifying their passions; for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.



Though her house be open on the four quarters, though it be exceedingly small; and though the rain pour in on every side, a chaste and virtuous woman will be renowned in the place in which she resideth and her habitation respected.

She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like to a sharp sabre in the hands of a courageous man.

ARANEERICHARAM.

கொண்டானகுறிப்பொழுகல்குறியநானுடைமை  
கண்டதுகண்டுவிழையாமை - விண்டு  
வெறுப்பன்செய்யாமைவெஃகாமைகீகி  
யுறுப்போடுணரவுடையான்பண

வழிபாடுடையளையாழகைநடைய  
முனியாதுசொல்லியசெய்தாவ - கெதிருகாயா  
தேததிப்பணியுமேலில்லாவரையாணமகன  
போற்றிப்புணியுமபுரிந்து

மடப்பதுஉமகிகடபெறுவதுஉமபெண்பான  
முடிப்பதுஉமெல்லொருஞ்செய்வா - படைத்ததனால்  
இட்டுண்டிலவாழகைபுரிந்துதாநல்லறத்தே  
கிற்பாரோலபெண்டொண்பார

மருவியகாதனமவனயாளுநதா ஸு  
மிருவருமபுணடுபபபினலலா - லொருவரால்

இல்வாழ்க்கையென ஸுமியல்புடையவானசகடரு  
செல்லாதுதெறறிததுமினறு

விவணகாததுவநதவிருநதோமபிநினறுன்  
மவணவாழ்க்கைகனறுதவதகிற - புவணகோதை  
மெல்லியகல்லொருநல்லெவிருநதோமபிச  
சொல்லெதுரசொல்லொனெனில்

தவலமகனிற்றநீரநதுறைதருனபிறிறிற்சேரத  
னிவணமையிறநீபபணடீரசசேரதவ-கலனைணிநது  
வேறறுரபுகுதவவிழாககாண்டருனபிடுதல  
கோறடுருடியாளகோளழியுமாறு  
அயறுரவனடோகவமமருசளா

டி.க

யவலமடால்

கயவேரகணளுரவெழுதிப்பு

வண்டுடாசரிநினறுலாமவாரேரதடங்கணரு  
டண்டுடாசரிபபினசெல்லுயகூற்றுறு

*She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet any thing she hath seen, and, without causing disgust by opposition, to forsake whatever he disliketh.*

*If she render due services, conduct rightly the house-hold affairs, perform without petulance all she is told to do, and act obediently without cavil; such a woman her husband should love, worship and adorn.*

*All women are ignorant, all bear children, and all are liable to female frailties; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.*

*While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life; otherwise it cannot proceed, but constantly interrupted, must at length stop.*

*If all rites are duly observed and guests hospitably received, the domestic state is more excellent than the austere penance; excellent is that gentle woman, the garland of beauty, who discharge the duties of hospitality without disputing her husband's will.*

*To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with*

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*jewels, to frequent festivals, to worship strange gods; the honor of adorned by beautiful bracelets, is lessened by these means.*  
WOMEN,

*Death follows with his up-lifted club that woman with large eyes*

glances keen as a scimitar, who while her husband is absent bathes in  
darting  
saffron-

water, or stains her eyes, sparkling like fish, with collyrium,  
bees from the flowers that adorn her cloud-black hair.  
or drives the

VERSES BY VIDVĀN

SA'MI-NA'DA PILLEI.

அட்டகுகுமடோ றறுமறவாழிய  
ரனவறகுச  
சுட்டி சிசுவகாரஞ்செயமுறையே  
- பட்டமுள்ள  
மன்னவரகுகுநீ திவ்வியாசசெவகோ  
ன்முன்றமை  
மின்னவரகுகுள்ளகறமுன்னமுறையாம  
- வன்னியரகு  
வேதமொழியோ துமுறை  
வேளாளககிகைமுறை  
யாதையுவகாப்பாததல்வரககாமுறையே -  
பேதயிலா

நமபியரும

பமபிபொனருயவா முமுறைபறது

*As the Supreme Being, who is the ocean of virtue and is worshiped in the eight regions of the earth,*

*Possesseth the attributes of creation, protection and destruction,*

*So the attribute of a king ought to be the undeviated sceptre of justice ;*

*The attribute of a female, dazzling as a flash of lightning, chastity ;*

*To teach the scriptures is the duty of Bráhmans (priests) ;*

*Of the Vélólér (cultivators) liberality*

*And the protection of all are the special duties ;*

*And the duty of husbands towards their wives and of wives towards their husbands is, that they should dwell together in constant love.*

**NY'NA'DICA-RAYER C'PPIYAM.**

தவலிவ னுந தவலிவி யென பாரதங்கனி நபககமனபு

நிவலிமன மொருமையோடு நீயிலநதனலிலவாழ்தல்

பலனெவனெனலிலவானி தபரம னுமருளபேரினப

Ask ye

நலனிநீடுழிகாலநன கொடுவாமுவாசீ

*the reward which awaiteth the husband and wife*

*who live on earth*

*in mutual love, constancy*

*in heaven in the enjoyment*

*and strict union, know that it is to live eternally*

of the beatitude vouchsafed by the Supreme Being.

SCANDALAM.

மெனவியல்பானவரை யுடைய  
 வியலெடுமவிற்ற  
 ம  
 முனமுனதாசுமரிதானதவமாசு  
 முனமுனதாசுமரியணமனணு  
 முனமுனதாசுமரிதானமுடி  
 லத்தனேற



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காண்டகையதவகணவரைகடவுளார்போன  
 வேண்டலுறுகறபினரதமமெய்யுறையினிறகு  
 மீண்டையுளதெய்வதமுமாமுடிதுமெனருல்  
 ஆண்டகைமையாரகளுமவர்க்குநிகரனேற

*By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.*



*The terrestrial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.*

CASICANDAM.

இல்லறத்திறகியைவன்வீட்டுவார  
 அல்லவசெய்துவறிதினழித்திடார

புல்லுகாதலராயுட்பொவிவுற  
மல

லலோங்கணிமருசளணிவரால்

கொழு

நனசொற்கடவா துறைகொள்கையே

வழுவினலைநமவானறவமாறறுத  
றொழுதுதெய்வமபராயமலரததூவுதல்  
பழுதில்கறபுடைப்பததினிககெனபவே

அழகிலவீககெளிநிதிவராயினும  
ஒழிவினோயநிபபுறறவராயினும  
கிழவுதனமையராயினுமகேள்வரைப

மழுதுசொல்கலாப்பண்பினமுயங்குவார்

வசையில்காதலரதாயதநதைவகுழி

யசுதியாடிவரனபரழைத

குடின

மிசையினலை

வழுதேனுமவிடுததுள

நன

மாண்புடைய மவிரியான மவிரி தனவிரி நனணிந

சொன மாண்பு விரி தது ந

தொகுமா கவளெய திலாளேல

இன மாண்பு ருதென துயரவேதயிசைததவாற ருல  
அன னாவடி வகருணருசெய தியறைய ஆற்றே நன

*They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.*

*It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her husband, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.*

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*Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.*

*They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.*

*When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress, the honor thereof cannot be maintained: as it is so declared in the sacred scriptures, I have endeavored to describe the appearance and qualities of such a matron.*



பெண்ணலதவிவண்பபெருதவரமகவிவண்பபெருதார  
 பெண்ணலதவிவண்பபெருதவரமகவிவண்பபெருதார  
 பெண்ணலதவிவண்பபெருதவரமகவிவண்பபெருதார  
 பெண்ணலதவிவண்பபெருதவரமகவிவண்பபெருதார

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity, children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

PARLI-MOCHI.

சொல்லாமதோககிககு

நிபபநியுபணபிறறம

மிலலாளையநதவிருநதோதாம

பிசுமசலவத

பிடினநியேமநதிருநதோதாம

புறநா

கெலிபநதோமபணபிசு

Those, who knowing no affliction rejoice in wealth, while their wives, intemperately complaining their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have beheld from the sea (i. e. as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

SIMPANJA METAL.

மககடபெருதவரமகவிவண்பபெருதார  
 யொககவுடருவதைத்தாரணம - தெரிசு

கிவலமகராலலாதவகநதிவ

யெகணம - 2

The

தவிரககணத்தாரமகவிவண்பபெருதார

bearing of children, simplicity, modesty.



ஆறிலாளுருககழ்சூபாசூதேநரோ  
 யுட்பபி தபலி வொவுடமபுபாழ்பாழே  
 மடகடுகாடி யொன றிலலாம

வன

*The learned are as death to ignorant men ;  
 to wicked men the virtuous are as death ; to the  
 soft plantain-tree the very fruit it produceth is  
 death ; but above all, death to the house to which  
 she belongeth is a vicious woman.*



*Destitute of perfection is the forchhead on which the sacred ashes are not  
 rubbed ; destitute of taste is the food not enriched by clarified butter ; - des-  
 titute of beauty is the country in which there are no waters ; destitute, also, is  
 he who hath no brethren ; but above all, above all destitute is the house in  
 which no tender vine flourisheth (i. e. which hath no mistress).*

SANCATU-BARADAN.

எப்பணியாலினபுறுவரகாதலரக

ரதலரை

யப்பணியாலபடுபாழுதேயனபுறுததி

- டொப்ப

மனங்குழையுமவண்ணமகிழ்விப

பதனேற

கனங்குழையாரதங்களுகடன

*It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind, and to confirm affection by doing immediately for their husbands whatever service which they may give them pleasure.*

*may honestly be done and by*

**BARADAM.**

மேருவராயினபுடையினமேவுமொருகைகை  
 நேருறுமடநடைநெறிசாநதூலமுன்னறு

தாருபுபெருவகையடைநதவனதயததாந  
 செருமுறையாதெனயவடகவடெரிப்பாள

மாபி

யொடுமாதுவனநாடொதுமவணவங்  
 நேமமுறயன்னவரிசைதததொதினேரநது  
 தேம்குமருவகடவுட்புலரவிருநதுக  
 காபுனயபிசைதததொதிலாறறுயனடயங்

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செனநூல்தருவாசலறியேனெரு

தினதது

நின் னுந் கையேனடி நிதிர்ப

சுபுறமற

நுன னுபரி யோரமு துதுயககவளி யேனேற  
கென னுகரு தேனீ துவுமி வணனி யோடும

தனகணவ விரககட ளுடுளை நுபரி

தனமை

மனமுறை திருத துயநி பா

கலைசாப டீபன

நன முறையவற கி விமைநா டியல

வந்திடி

யன ம்பா டிசமைததடி சினலருவக் குதேத

வரிவன்கனற

துமமா துமலிராட

ந

லலன்ந னுமட டிநாற பணிகாடு சிரோன

சொல்லுமவ சொய தி ரவை னுன னமகிழியாடு

இலலின முறையாற நுயனி டுசு குருவததால

சார்பி முதலாசவுஷபல் தி

யிரசுககும

அருளுடையருகியதுமுழபரிதல்

ரப்பன

றிருவுறமணந

தவனல்ககடுயாருநிற

வுளாசொகியநிநதிலனுவநதுடவுணாபடுபன

அவகிவழிபாடுகனியநறுவனல்கடுதார

தவகுநறயகநறுவனருநதவன

யாதமபாற

பொங்கியகவநிததெளிவுபுககுமுறைசெயவன

இவகிவைபுரிநதசெயலெனந

வளகுறித்தாள

சார்பிலையுணாததடுமாழ்தககடுத

னசெயப

புநதிருந்காததவளபுகழநதுமவணபுககாள

ஆயநதிதையுணாததவரகளாபுடுயாடுசெலவய

வாயநதுகடு

The beautiful Caicai, a woman who dwelt in the vicinity of mount Méru, standing in the presence of the virtuous Sándilci, said—"By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached?" She thus instructed her ;

"I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty.

"I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part of the food, but bestow it freely.

and  
Regarding my husband as a divinity, I fulfil faithfully all my duties perform every necessary service to him ; I ascertain carefully those

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things they are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

"From the day on which my husband quits me, I leave off the use of flow- •

ered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

“ Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

“ I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of virtuous knowledge and increase;” thus she particularized every duty she was accustomed to discharge.

Admiring all that Sândilî had said, the other, resembling the fierce-borne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vid'umen, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.



தந்தையன் பரிபுடனயிற் றநடுதான் னைசெய்தா தானிவரகவிடுவாருவா  
முன்னிமறகுருவரகவித்திடத்திருளமுன்னமேவகாவிவீரமுந் திப  
பினவியகவயண்ககடவுளாவுயிராபபேவியாகவயணியிமதவடுவா

வாலியடுதவரவிதனபுரித்த  
வரகனவிதியாககுதுகடமுறநி

மனதொடுவாகருவளாயமுமொனருயடமுலசெயவனவையுண்டாபித  
தனாதுகனவதுகருவதிப்படுமயற்கைததாவசியினசொல்லொடுதகப  
புனிதமுமதிபுநடுதனிபுமுண்டாநிநாடொதுமொரநினமடுபாலத  
துயிதிபநட

நடுதாரபதிவிரத்ததேதாநிகப்ரவினபதிந  
துவிரவேரமுநடுவொரு. னா. யோனபன  
விவேயாரி. தவரமுதனமவனயவனபலதருமா  
பதியிமசமறதுகுறநினவியையாகப  
திவதிபாடமுனிவிருநதேசதமுறகவனவிசா  
நருவகிசீடறவகடநதனணமு.வருமயி.வியான  
பு.பி.குடகெறநிநறகதிபுகுநதாரமுதலறககட  
வுளசாரநதுவாபபானமு

வனயவநினகொமுனனெவவிமுனமுற  
நியதனமுபிறகனவனபயனதனானபிமு.விய  
வடுவொடபதயாறறகெயெனந்ககிச  
முசான. நனறதயருதியறநிநுவொடுகுளருக்கேயமுமாதல்ததான  
பினமத்தனநனகுபேசுறதேநாவிபபேசினு.நிலாபபெய்யோன  
வரு.நிசீமடநதைபிண.டுல

செயவேனகுடறருவகிநாயகனபாறகி  
வியனபுசீடயனாரியாகவயண்ககடவுளாகரு

இரகநகருதவிநபுரிபொய்கவணந்நிஞ்சிஇயாக  
 வியிறபுருணய்யனநுணாஹலீட்டகனாநுண  
 சுருபுகிதற்குசசாஹெறனவுகாததீதி  
 தாடுகட்டிணடிசையெராருடுசாஹுண

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ஒழுககமுருசீருமீனசொலுநதாயவுளமுங்கறபுடைமையுமனபும  
 இழுக்கேறநடததுமவரகளேவாரேராமனிதொனறிசைதகிடுமடவார  
 பழ்பபறயொழுருவகறபுடைமையினநடயனெராமீனனமுங்குகணமேச  
 விழ்க்கணல்தனாமதனாடெலரிததேயசகாரணவெனவுரைப்பாண

புருடதுண்டபினறனுணல்பூவைமாரக  
 குரியதாமவருமுதியிலுறறபின

அருகினிறபூயினறங்கவனமுனவிழ்த  
 தருடவல்கடுகாஹேலகறபினுறரோ

பூணகணமாவல்களடுபாறறுகிஞ்சாதணி  
 மாணபினமங்கையாவல்லவனீங்கிமுல  
 ஆண்டுநீயகிடடைநதபினடீளவுக  
 காண்டல்கறபுடையோரகணகவினெலாம

மணவனினபுறிவினபுறுவாரவன  
றணளிசூனபுறிற்றமுமவவண்ணமே  
சூணிவரநாயகைகாசிஸூநதுனபுற்ற

கனிதமற்றமகிழ்ச்சிகலப்பரோ

பிறநிறசேரகிளரபெணமையினமூத்தவர  
மறைவினனறிமவறையிற்றவித்தார  
குறிகொணமாதுலமைமாயைகடுகாதற

நெறியினாசசவணநெயநிரபபுவார  
கணவவபேரசோவி

வாயுளகடசகுமென

றுணரவிற்றகனநூமிசைதவிடார  
மணவராயுவிருததிமபிபுமன  
றிவணயினமஞ்சளிகைசவுறதீதாயகுவார

*When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all and to the Gods.*

*her duties to guests, to the manes*

*Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life, are truly virtuous and are secure of happiness here and hereafter.*

*Formerly a Bráhmín had two wives, the elder of whom, without consulting her husband, performed various charitable acts, while the younger, employed solely in his service, discharged all her duties conformably with his direction.*

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*ons: when the three, according to their destiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmá) approached and thus addressed them.*

*“ O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit could result from thy acts? depart,*

for thou art not worthy to remain with him ;"—thus saying he expelled her from heaven, while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus ;

“ Come forth, O woman ! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God, administer to him in every service with perfect

good-will, so shalt thou hereafter attain to a high station in heaven ;” so saying he departed. “ For this,” said the beautiful Goddess there is proof “ in the scriptures” ; and again she said all that follows.

**NOTE.** These verses form part of a speech (ஆறுநாசன்குபநாம) of the Bāradam

of Parvati to ‘Siva in the ; the Goddess afterwards

13th Book notices the

qualities of women who resemble the females of the demoniac tribes, Asura, Paisāsha and Irāccada (ஆக்ரமபைசாசமிராகதமெனலுஊறருகஞ்சீவமடகதையர்) . and thus proceeds.

“ Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal fidelity, and affection, may be said to belong both to gods and to men. Hear further, O

thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless:" she said and thus continued.

“

and

To eat after he has caten, to sleep by his side after he has fallen asleep, to awake before he awakes, are the duties of women and chaste matrons thus secure the favor of their husband.

“ While their Lord is absent women honored for

virtue do not adorn

themselves with jewels, garlands of flowers, cloth of gold, nor perfumes; when he is restored to them, faithful wives again display all these

but

or-  
naments.

“ When their husband rejoiceth they rejoice,

and when he is overwhelmed

by affliction they are in like manner afflicted; though they are serene and joyful and shew no distress.

their Lord be angry

“ They  
their own

enter not the house of

without the protection

a stranger, nor do  
of aged persons of

they remain alone in  
the female sex; they

worship in an innocent way their respected father  
fulfil towards them all the duties of affection.

and mother-in-law, and

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“ Firmly believing that to tell their husbands  
name would bring him to an untimely end,  
they pronounce it not even in a dream, and,  
thinking that it will give him increase of years,  
they freely bathe themselves in saffron water  
matchless in beneficial affects.

NOTE. The periphrasis used for woman in the  
second verse of the second part of this extract is  
*പ്രായമാന* they who resemble the *Púvei*, a bird more  
generally known  
by its Hindustani name *Maina*, and remarkable for imitating the human voice.—

On what the prohibition to women to pronounce the name of their husbands alluded to in the last verse, is founded, it is difficult to say ; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

CURMA PURANAM.

தனது மரபினிழ்வு யரசினியின்

றியொத்தமரபுதன்ற

கனியின் நியதெனமுதிருகணனறபாகிறகோறறேவில்  
 இனியமழவையநஞ்சொலுடையளாகியிலகொளிய  
 பசிவெண்டுகணமுகத்தினளாயப்பயநதானமரபிறபிறந்திலளாய  
 மதியின்மைசசாயேவறகுசிலதியாசிவனப்பினுகருப  
 புதுமெனமலநீரூககணவகாயப்போறையிறபூயிதேவியாய  
 முகிருமனபிறறாயாகியுயவகுயினபககவிதனக  
 கிதயமுருககுமகத்தியெனலீறிவினபமபயப்பாளாய

கறபிறகினியவருத்தியாயகணனாமனமுநதனிககவரும  
 பொறபிறகுயவானூருப்பபியாயப்பனிதவொழுகமுடையாளாய  
 வெறபோரனுவாமெனப்படைத்ததுசெமமாநதெனானுவிக்குமுவி  
 அறபோருருவகொண்டவனயவணவகைவிழைவினமணமபுநிக

*Equal in rank and of a kindred stem,  
 But sprung not from the blood that flows in thine  
 And in thy father's reins, should be thy bride ;  
 Sweet as the fragrant beveridge of the Gods,  
 The canj juice, or honey of the bough,  
 Should flow her mild and softly lisping speech,*

*And her's the beauteous face  
 the dew-beamed moon  
 Displays, when with full orb he  
 gilds the night.*



*Wise as a prince's counsellor must  
she be ;  
A slave in needful toil ; in beauty  
bright,  
As from the wave-borne flower the  
Goddess rose  
Whose charms subdue the world ;  
humble as seems  
The all enduring earth ; in love  
mature.  
As is the mother's breast ; in  
nuptial bliss*

*Free as the freest of the joyous choir,  
Whose wanton wiles allure the melting heart.*

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*Though, chaste as Arundáti,  
in her soul  
The strictest purity should dwell, her mein  
The graceful Úrvasi, who captivates  
In heaven all eyes, all minds, should emulate ;  
And high should rise the round and swelling*

*Her bosom bears ; with ardor such an one  
In wedlock seek and give her all thy love.*

**NOTE.** As the second of these verses is often quoted in the original Sanscrit, I here add it, with another version in Tamil from the Niti-ven'ba, நீதிவேண்பா : this is closer than the foregoing, though some instances of transposition occur in it.

கா யெழு ஜா டிரா லீ கா டெ ணா ஜா ஜி டி  
 றி<sub>3</sub> வெ ஜா வ ண்டி ண்டி யா யா றி சி  
 வெ வெ ஹ ஜா ஜி தா ஸ ய வெ ஜா வெ ஸா  
 டி<sub>15</sub> க லீ ஜி தா றா க் க வ ய ஜி ஜி வெ தி  
 அனவநை தையயுமடி யா ளப ணியு மலாப  
 பொ ண ன த ழு கு ம பு வி டி பா தையு ம-வ ண ன மு வ்  
 வெ சி த யி லு ம னி ற ன ம த த் தி ரி ம த் த யு ம  
 ரே சி தி வையு டையா ளபெ ண

*The affection of a mother, the assiduity of a slave, the beauty of the flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtizan in the chamber, and the wisdom of a successful counsellor, she who possesses these qualities may be truly termed a woman.*

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beveridge of the Gods*—the word in the original, அமுது, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build their combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாக் : னா னு, from தாககலி to *but at*, as a ram &c. and அனாபகு *beauty*, also, a goddess, lit. *the goddess whose beauty beats down all before it*) is *Lecshmi*, the wife of *Vishnu* and dispenser of felicity, beauty, and all prosperity. Like *Venus*, whom she resembles in her *celestial* character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotos-flower, from which she sprang in the full maturity of beauty.—*Aruudhātī*, whose name is commonly used as the exemplification of chastity and maternal virtue by Hindu writers, is the wife of *Vasishtha*, one of the seven Sages (*Saptarshi*), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a *station* (கூ) she has obtained by her eminent virtue—*Urvasi* is one of the principal dancers of the choir of *Iudra*, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

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## CHAP. VII.

பு த ல வ ரை ப டெ ப ம த ல

On the procreation of

children.

The term here used, புதலவர், means *sons* especially, but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல் signifies *to obtain, to beget*, and the whole title, therefore, lit. *the begetting of children*.



I.

பெறுமவற்றையாடறிவதிலவல  
யறிவறிந்தமக்கட்பேறல்லபிற

(க)

Of all the world calls good, no  
good exists

Like that which wise and  
virtuous offspring give;

I know no greater good,

“I know no greater good”—The wisest of

the Hebrews, also saith ; "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him."

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desirable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes*, *Pitri*, who are supported by the daily offer-

ings of the house-holder, rejoice and prosper, also; but when those cease their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *put* and the notions respecting it are primitively interwoven with the language; for in Sanscrit *putrah*, पुत्रः, the word most frequently used for *son*, is derived from *put*, पुत, and *trayatè*, त्रयते, *he draws forth*, because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dhermah*, on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers; these according to the ancient codes amount to sixteen though they are in the present age limited to a much smaller number: in an extract from the *Cási-cándam* appended to this Chapter seven only are enumerated. The descriptions of sons now considered lawful are—*AURASAH*, अण्डजः, from अण्ड, *the breast, the son of the body*; *DATTAH* दत्तः from दा to give, *the son regularly adopted*, according to certain prescribed forms, with the consent of his natural parents; *DAUHITAH*, दौहित्रः, the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, *CRI'TAH*, क्रीतः, *the son purchased*, from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

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It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or consives at the abandonment or destruction of infants of either sex; on the contrary these are denounced as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yājñavalkya.

ஐய உண்டி யா உயாநாநி தலுா ஐயா மொலியிய தெ  
 நடு வெவலி வயம் கூயுா னடு வெவா மலிக் தந்  
 ஐய உண்டி யு நி காநி ணா லி வலுா ன் தா மலி ஐயி ன்  
 நலய ம் நடு வெ றி து வ ம் வய லு ணா ம் லி வ ள் நம்

*It is ordained that the woman who walketh according to her own will shall be put away :*

*No woman should be put to death, nor her limbs mutilated.*

*For Vivasvān (the sun) saith those who irregularly follow their own wills should be put away,*

*But that no woman should suffer death or be disfigured.*

வி ஐா தி டி டா ம் வ தி ம் றி நி ஐா வ  
 தி லு லி வ ணி ம்

வி க் க ண ச ன ன ல ண ஐ  
 ம் ஶு தா மொ லி ஶ் லு லி வ யெ ன்

*She, who is a poisoner, an incendiary, or murderer of her husband, her preceptor, or*

*her own children, Should be deprived of her ears, hands, nose and lips,*



*and be trodden to  
death by cattle.*

Obedience to laws has never been secured in any age or nation by mere enactments, however peremptory, or by denunciations, however severe. They require, to ensure their perfect operation, to be connected with those feelings of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold deity, not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to

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observe; thus the Cumárs in the province of Benares and some of the Rajaputras of Gajaráshtram, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannad'i, no trace of this crime is any where to be found: if it ever occur, it is occasioned, as among us, by the high-wrought feelings of female

shame.

The law regarding fathers and their children is in India very favorable to the latter. On the birth of a son he becomes immediately a co-parcener with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division may then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring; the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parent and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal: this sentiment is well expressed in the following ethical verse from the Nīti-sāram.

நான்கு வருஷம் வரை மகன் தந்தையின் மகனாகவும்

பத்து வருஷம் வரை மகன் தந்தையின் மகனாகவும்

பின்னரே மகன் தந்தையின் மகனாகவும்

*For five years he  
But, when he has*

*should be treated like a prince, for ten years as a slave,  
attained to of sixteenth year, a son should be treated  
as a friend.*

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with

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the mother, became intitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepances where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smṛitis, which give to sons of all descriptions rights independent of the father, are more humane, because more accordant to the frailties of humanity nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman, the want of that fostering aid, that watchful defence from evil, which her nature demands.

Menu, therefore, says—

பிதாஹுதி களிரொஹத தாஹுதியளவநெ !  
 ஹஹுதிஸாலிரொஹ குரஹஸூஹாதஹுதி

*Her father protects her in infancy, her husband in youth,*

*And her son in old-age; no women ever possesses independency.*

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independently of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate have been previously divided among the parceners, otherwise they are entitled to a maintenance from it.

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பெறும்து among those things which are attainable: a compound from பெறும the future part. of பெறுதல் to get, obtain, acquire, அவற்று the plu. obl. of அதி, that thing, and இன், among.—யாம we; the plu. of the pron. of the 1st pers. யான் I, for which it is here used honorifically.—அறிவதில்லை do not know; from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இல்லை.—அறிவு knowledge.—அறிந்த that have known; the past part. of அறிதல். The two preceding terms must be rendered that have obtained knowledge.—மகளை, the final ண permuted before ப to ட, of children; the contracted plu. of மகன் a son, the regular plurals of this word மகர & மகரளை being seldom used.—பெறு the acquirement, the birth; from பெறுதல், which, besides its primitive meaning to get, means, also, to beget and to bring forth children: this term has a variety of acceptations according to the context with which it is found.—அல்ல besides; used adverbially for அல்லது the neu. part of அல்.—பிற others, i. e. other acquirements. To construe this sentence two words must be borrowed from the preceding line and it must be read—பெறலெப்பிறயா மறிவதில்லை besides this acquirement I know no others, i. e. I regard no others as acquirements when compared with it.

## II.

தம்பொருளெ  
 னபதமககளவர்பொருட.

டநதமவிவனயானவ்ரும.  
 (ந.)

# Children For from

are offspring called, and justly so,  
their parents deeds, or good or ill,  
Their disposition springs.

“Children are offspring-called”—The word in the original rendered *offspring*, பொருள், has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—*They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.*—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

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தம *their own*; the plu. obl. of தான *himself*, used for the genitive.—  
பொருள் *property*.—என *they call*; this is properly a form of the  
inf. of என்றல் to say, but is used for the 3rd. pers. plu. fu. in an in-  
definite sense; the French *on dit* translates it  
exactly.—தம *their own*.—மக்கள்  
*children*.—அவர *their*; that is *the*  
*children's* the nom. plu. of

ஆவண, used for the genitive.—பொருள் *special quality, disposition*.—  
தந்தம்விவரயான *from their respective acts*; the repetition of the pronoun  
தம் gives it a distributive meaning. When this pronoun occurs in this couplet  
it refers to the word தந்தையா parents, understood as the nominative  
of எனப.—விவரயான *from the acts*; the 4th or inst. case of விவர.—  
வரும *comes*; the 3rd. pers. fu. indefinite of வருதல்.

NOTE. பொருள் means the fruit of an action, the merit acquired by the performance  
of good works; a son, the meaning of a word, condition, disposition, the qualities  
of mind or body; for this word signifies primarily that which is possessed, wealth,  
a thing (*res*), because possession may attach to all things. The root whence it is  
derived, பொர, varying according to the affixes it receives, means to be united, to  
be mixed together, to join in battle, to obtain, to suffice, to possess, as தான பொரு  
நடையருணம் the virtue that is united with him, or that he possesses. Neither the words  
wealth, nor thing express exactly the meaning of பொருள், but *res* in Latin  
and *dravyam* in Sanscrit do, though their etymology does not, however, resemble  
that of the Tamil word. *Dravyam* is from *dra flow, move*; *res* is usually derived from  
*res facco*, but it really comes from *res fluo* as the Sanscrit *rai*, Nom. *rās*,  
(ரெ) ம - ரா, which has one meaning of *res, wealth*, and is evidently the same word,  
springs immediately from the root *ri move, ooze out, flow*. Thus also, *richthum* ரிசும  
wealth, is derived from the root *rich*, ரிசு, flow; whence, also, the Teutonic  
*reichthum*, Sax. *ricdom*, Eng. *riches*,  
&c. changing only the termination. No

Fr. *richesse*, It. *ricchezza*, Sp. *riqueza*  
doubt these words take their origin from

the wealth, which nature, with the flow of waters from the  
over India. See the Second of the introductory Chapters.



periodical rains, spreads

### III.

மககண்மெய்தீண்டலுடமகினபமறற  
வர

சொற

கேடடலினபளுசெவிககு  
(௫)

Sweet the sensation to the  
parent's breast,

His child's soft touch imparts;  
'tis real bliss,

Which others hear of, fathers  
only know.

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மககண, for மககன, the final ன being changed before ம to ன், children; the nom. for the gen.. மகன in the sing. means a male child, a son, and மகன a female child, a daughter, but மககன, both sons and daughters.—மெய the body: the nom. governing the following verbal.—தீண்டல் the feeling, the touching; a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood.—உடற்கு, the உ being lost by the occurrence of the following இ, to the body.—இன்பம், pleasure, bliss, delight; the nom. governed by the subs. v.—மற்றது besides.—அவர they, those.—சொல், the ல being converted to ற by the following க, a word; the nom. governing the following verbal.—கேட்டல் the hearing; under the same regimen as தீண்டல்.—இன்பம், as before.—செவிகு to the ears.—The construction of the concluding part of the couplet is—மற்றவாரசெவிகுஞ்சொற்கேட்டலின்பமாம and its lit. version—the pleasure of others is the hearing of a word to the ear.

## IV.

சுழலினி தியாழினி தென

பரதமடக்கண

மழவலிசொற்கேளாதவா

(சு) Sweet is the

pipe and sweet the lute they say,  
 They who have never heard  
 their children's tongues  
 In infant prattle  
 lisp.

In the two preceding verses, the version of  
 difference of language allows, both the feeling  
 which are as literal as the  
 and the expression are too  
 natural to require comment.

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குழல் *a pipe*; the nom. governing the following conj. appel.—இனிது  
*is sweet*; an appel. from இசை *sweet*, conj. in the 3rd. pers. neu.—  
 யாழ் *a lute*; properly the Indian lute, called *vinà* in Sans., in its perfect  
 from a kind of guitar having seven strings and a fretted neck, The final  
 உ of the preceding term, being followed by the initial ய of this, is lost  
 and இசைக்கு யுகமம் substituted for it.—இனிது *is sweet*. The two  
 latter terms are in the same regimen as the former.—எனவர் *they say*;

the third per. plu. of the fut. used indefinitely.—தம *their own*; the plu. obl. used for the gen.—மழலை *lispings, stammering, speaking like a child, or a foreigner*; in comp. with the following term.—சொல் *a word, speech*.—கொளதவா *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்க to hear governing ஏனபர.—



V.

கனறநதை துககாமறுமு

தவியிவனறநதை

கொலலெனுஞ்சொல

யெனனேறமுன

ய  
 When men shall say---" by  
 what inflictions hard  
 In penance borne, gained he  
 this child?" the word  
 Requiteth all a

# fathers pains.

“ In penance”—Both in the eastern and western world the idea has always obtained that children are the certain reward of special acts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought the Gods cannot withhold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayà the pilgrim repairs to perform the obsequies of his ancestors; to Jaggannâth to prove his faith by self-immolation; to Cási to wait patiently on the sacred ground between the Varunà and the A'si the stroke of death; to Tirupati, the abode of the husband of the goddess of prosperity, also called Vengad'en, the remover of defects, to remove the reproach of childlessness.

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மகன் a son: the nom. governing ஆற தும.—தகதைக்கு to a father; the dat. absolute.—ஆற தும which does; the part. ful. of ஆற மல் to act do.—உதவி, lit. assistance, benefit, the nom. form in regimen with the preceeding part. but governed by the sub. v. understood.—இவன் his, this man's; the nom. used for the obl. or gen.—தகதை, the த being changed to ற after the final ன, father: the nom. govern-

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ing the following verb.—என what?; the interrogative pro. எனவன் in its radical or crude form, in composition with the verb it precedes, and which it qualifies adverbially.—நோற்றானகொல் penance did he perform? நோற்றான is the 3rd. pers. sing. masc. of the pret. of நோற்றல் to perform penance, and கொல் an interrogatory particle. The duplication of the interrogative gives emphasis to the expression.—எனும் that says; the part. fu. of என்றல் to say.—கொல் the speech: the nom. in regimen with the preceeding part. but governing the subs. v. understood.

# ILLUSTRATIONS.

CÁSI-CÁ'NDAM.

அய்யமயாழ்முனியைப்போற்ற நியனவளாய்முகமன் கூறி  
 மேயநவ்விருகைகடல்குமவிசுவானாவநோநாகதி  
 மாயிருஞாலமபோற்ற துமகவிவின்பபயநதாயநின் போல்  
 வயினரயாரோசீரத்திமகப்பெருகவின்பமயாதே

தகைததாயபணிததவசெய்யுகதவமலாற்றவமவேறில்கி  
 மைநதருகடுகடுகளுனுமவனகருவரதாயைததகதை  
 அநதமகதவணியேபோற்றவவேணமுமற்றததநனனூற  
 சிந்தையுற அணறிற்றயேதகதையிற்றிதநநாண்டனனே

*The sage skilful in the lyre (Náraden) after Vitchuvánaren had received him with due respect, and given him an honorable seat, thus addressed him,—*  
*“thou hast begotten a son who is honored by the whole world; who among the renowned is equal to thee in fame? what pleasure can they know who are childless?”*

“ Devotion

dren, there is

*to their father and mother is the appropriate devotion of chil-*  
*none other. When, even, they have entered a religious order*  
*they must honor their mother, though their father should honor them; to a*  
*-reflecting mind, therefore, it is clear that the mother is superior to the father.”*

ஒரு நியிகழ்நதுதனமரபினினிலசெய்யும்  
 அநிவினமைநதகாபபெறுதவினமகப்பெருதருருற  
 துறைதன்ன துமற்றெருருவனூயிரகூலமுழுதுரு  
 சிதுமைமெய்யநிலைகைவறதுறநது துபழிநீர்ப்பார

*It is better to endure the grief of being childless*  
*son who, scorning the right path, acteth contrary to*

than to have begotten &  
the customs of his tribe;

rather than the whole family should be involved  
once reject him and clear themselves from guilt.

in distress, they should at

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எத்திருவுடையரோ னுமேரகெழுமழகரிசெவ்வாயப  
புதநூரிலார்தொன நுமபொறியிலராயவாறருள  
மெய்ததவமபுரிந துமைநதரபபெறுவதேவிழைவரபாரும  
உயததநமகவுமோடுசீழ்பானமையவவுரைப்பரமேடுலொர  
மவணவிதனகொழுநறனைருளமறறவனருளிஞாலே  
ஆவணயவளயலாரகனைருளருமபொருளகொடுத்தகொண்டோன  
இவ்விதுதுதததமைநதநமகவென்பபுருநதமைநதந  
றவணயசேயதனஞலாவியுயநதவனறவணயராவார

Whatsoever they may otherwise enjoy, they cannot be truly happy, who  
possess not lisping, red-lipped children, bright in beauty; all, therefore,  
perform rigid penances with the hope of obtaining children. The wise say  
that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband; one born to another by his order;  
one purchased with money; a son obtained by persuasion; the son self  
affiliated; the daughter's son; one whose life has been pursued by another;  
these are the seven kind of sons.

உந துநீரககடலுந் ததபாரமுமு

வ துமொருங் கே

வந துதாடொழுமரசியலவளனெலாமபெறினும  
 இந் திராசியரபெருமபதத்திருககையெய்திடினு  
 மைநதரின றியேபூழவ துபாழவுமறறனறே

Though one have attained the dignity of a prince; at whose feet the universal earth, clothed by the swelling ocean, boweth down; or to the high dignity of Indra and the other gods, if he be without male offspring, he liveth not.

NEGAZIIDAM.

விநிகடலெழுதமுமவேவெஞ்ஞாலமுரு  
 செருமுக்கத்தழிவிழி துகண்டாவையும  
 எரிமணிகுபபையுமெளிவினெயதலாம  
 அருமகபபெறுதனமறறியதென்பவே

விமய்நின துழைமருங்குகோசியலீககிய  
 கோமமைவெநமுலையி அபகுதவெமெனமொழ்ச

செமமையவருமகபபெருத்தீமையோரக  
 கிமமையும துமையுமீன்பயிலெலையே

The wise say that it is comparatively easy to obtain the ambrosia of the Gods produced from the ocean, and the earth it surrounds, and elephants with eyes of fire, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

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O thou who slender waste trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children en-

dowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

SCANDAM.

புல்ததியனபொலுமேலாயபொருவினமககலிருசேர்பொன்னின  
 கல்ததியவவதுவைபுண்டோரகணனியைககலததலசேயது  
 குல்ததியனமரபிளோமபகருமரணாப்பயநதேயனளேரு  
 கல்ததியறவததையாறநிநண்ணருககதியிநசேரல

மணபதைபுலகமேபொனமாஅருமயவகுநாம  
 இனபதீதுகரதறகாரோவிசைததனனிநநதமேலோர  
 துனபமுநிரையசசோரவுநதுடைததிடுதொனமைநோகதி  
 அனபுதுபுதவவரககாவரிவைவயைககோடிவையா

O thou who resemblest the Sage Pullattiyen ! being united with a virgin adorned with the golden ornament of marriage, the source of unequalled joy, after they have provided for the continuance of their race by the procreation of children, they by performing penance acquire merit and attain to an eminent station in heaven.

Do I say this to thee for the sake of the pleasures of love, that thou shouldst be deluded by them, as the generality of the world is deluded? considering the means revealed in ancient times for relieving our departed ancestors from affliction and the pains of hell, for the sake of affectionate children, enter, I beseech thee, the state of matrimony.

.PURA-NA'NURU.

படைப்புப்ப

லபடைததுப்பலரோடுணனும  
 உடைபபெருகுசெலவராயினுமிடைப்படை  
 குறுகுறுநடகதுசிறுககீட்டி  
 யிடடுநதொடடுகடுகளவியுநதுழநது  
 நெய்யுடையடிசினமெய்படவிநீரநது  
 மயககுறுமககவளயிலலோர



பயக்குறவிரதாமவாசுநாளே

Though in the highest degree prosperous, yet, when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst: stretching out their little hands' and causing a pleasing confusion by scizing on the food, eating with their mouths, mixing it together, and scattering it a about, fruitless are the lives of the givers of the feast.

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PAZHAMOZHI.

எந்நெறியா னுயிற்றவனறனமக

கவிரசு

செந்நெறிமென்றபசுசெயலவேண்டுகநொறி  
 மாணசோநதநோககிஞயாங்கவணங்காருந  
 தானசெயதபாவைதனக்கு

By every possible means should a father make his children walk in the right path, for thus O sawn-eyed damsel ! the image he hath made becometh to him as a God.

VAL'EIYA' PADI.

பொற்றயிலாவறிவுபோகபுணரவிராவிளமைமேவத  
 துறையிலாவனசகாவிதுகிவிவாககோலதயம  
 நறை

யி லா மா வில்கல்விந ல் மி லாபபு லமைநன வீரசு  
சிறை

யி லாநகரமபோ லு ஞ்சேயி லாசுசெ ல்வமன றே

*As knowledge without humility, youth*

*without the enjoyments of love, a*

*pool covered by the lotos without a path leading to it, simple beauty without the ornament of dress, a garland of flowers without smell, a talent for poetry without learning, and a city without reservoirs of water ; so is wealth without children.*

CHUD'AMAN'I.

தொகநிளமலீர துதைவி லாததேசாவியும்

புகநிளநதா மரைநகாதபாயகையு

மிநகநிளமபிறைவிசுமபி லாதவந தீயும்

மககவிரா யி லா த்தேதாரமவணயுமொககுமே

தவலிமகனருடனககா கச்சாசையந

தீவலிமைமகாண மவணவியாசிபிரந தபூந துணர

நவம்குமககளா முதியர தேனகளாக

குலயிகுமபகவகுளிரந துதேதான நுமே

சூழ்நீண முகததன் துவினககைமாடுவாடு

மாழைநீண மணியிவையெளியமாண பிசூல

வாழ்நீரமககவிரா படுப நுதன மா தராரக

காழ்நீரவையகததரியதாவதே

தகனிவாயகடுகாழுருசுடரதனி ததுவகோழி குள  
 கிகளவாயபபிளநதகருசுடரர் றகுமே

துகனிவாசசுடாமணி துருமபுமபூவிரய  
 மகனெலாததிசைகருமவியமண னுமே

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வலம்புரிவயி ற றிடைபபி றநதமாமணி  
 நலம்புரிபவித தூரமாருநாமகீர  
 பொலம்புரிமயி வொபயததபுவகோடி  
 குலம்புரிநதவாகடுகொவாடுகால்மாருமே

*As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotos, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.*

*That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the bunches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.*

*To procure an crowned elephant with a perforated trunk and an elongated face, much gold many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.*

*A single bright light placed on a candle-stick, darkness, will enlighten the whole house, O thou who breaking the chains of*

art adorned by sparkling

jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

NOTE. The work, from which extract is made, is a composition of the Jainer: it is part of an address by the king, Agnidatten to his wife Váyuvégi, on her giving him a son. In the last verse the word rendered Lady is, மயல, a peacock, a usual metaphor masculine idea it conveys with the Tamil Poets, which from them cannot, with propriety, be so used in our tongue.

BARADAM.

தென புலத்தவரககு தவிசெய துமேற

பொன புலத்தவரககவிகள பூவெனூ

கன புலத்தவரககுண டுந ல்கிட த

தன புலத்தெழுந தவரையன வேண்டி மால்

வாழ்வுமின பமும வரையி னமாணபுடை

வேழனி மா துமாதவமுமேனமையுரு

சூழுவதாயி னுருசுதவரநகைலான

முழுவி னுககவன ந லிவருவனே

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy on the earth, it is required that he should give birth to a son.

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Although prosperity and joy be his, although his wife, obtained by sacrifice, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the

*lowest (lit. chief) of the low.*

கல்லாமழவல்ககனியூற்றகலநதுகொருசூ  
சொல்லொலுருககியமுதோடிததுடர்நதுபற்றி  
மல்லாரபுயத்திலவிவளையாடுமகிழ்ச்சிமைநதர  
இல்லாதவரகருமவளவாழ்வின்னிமைமெனமும

மெய்தானவணமைவிரதநதழவவேளவிநாளுரு  
செயநாலுஞாலத்தவரநற்க

இசெனயுசேரார

மைதாழதடங்கண

மகவின்பமுமனனுபாரவை

மெய்தாதொழியிறபெறுமின்பமி

யனுமிலகி

மென்பாலகரைபயவாதவரமெயமையாகத  
தென்பாலவரதம்பசித்தீநனித்தீரக்கமரட்டார  
என்பானிகழநதவிவளையாலிடொய்திநினறேன்  
கின்பாலருளுண்டெனிணுயவெனடுககணவல்லாய

இல்லாழபவரகருமடூரல்தியாவரின்ப

நவ்வாழவுதேசுபுகழயாவுநடத்துகிறபார

தொவ்வானவரினமறையோரிற்றுறககழும்ச

சேவூரபயகருமபடிநீயருளசெய்தியெனருள

*What delight can they enjoy who have no children to gladden their hearts, or to melt them by their infantile prattle, flowing from their*

*mouths, as sweet as the juice from ripened fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?*

*Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.*

*Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!*

*By whom except by their wives are the prosperity, glory and renown of householders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.*

**NOTE.** These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Páñdu the putative father of the Páñdava, whose . (

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contest with the Caurava, the descendants of Curu

the common ancestor of both fa-

milies, forms the principal subject of the Baradán, had in hunting accidentally wounded the Rishi Kindaana, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he intreats his wife Cun'ti Dévi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mátra Dévi at length consent and by their intercourse with certain of the Gods the five Pándava Heroes are born: namely, to Cun'ti, by Yamen, Deruma Rájen, by Váyn, Bimen, and, by Indren, Arjunen; and to Mátra-dévi, by the Aswinis (Pleiades), Naculen and Sagadéven.

உயிருமுடலுமுருணமணியுந் தேகமெனச  
செயிரந்ரகணவ னுடன சேயிழைமாரவாழ்வதலா

தயலாபயிரிஷுற றணவகுசூரநதென போலத  
துயராற நுவலிநதிருககுநதோகையருமுண  
டகொல்தனகடவுளினபநதன துவலி

தேசவினத தும வன கணவடுனன தேறமதிததமட  
மாதுககுப

புனகணபுரிதவபுலமையோபொயமைமொழி  
நினகணு நுமேறசரதநீ தியெயரபாலாமே  
பெருமைபுகழ்நபமபெ நுமபே நுடெளவியுடன  
கருமமறமாறறடுலொகுகறபினமவணயாருடையோரந  
குரிமையென தேயதமுரைப்ப துணரநதேயுமெ  
யணயருமைமகனோடுமவமதிததற்ககதுவே  
வாழநதா லுமலீநதா லுமவாழ்வின நிர  
லுரவிற்று (1) ழநதா லுமொககசசமைநதாணமன  
நோவ லீழநதாழகீர துவியுமவெம்பறவை  
போனறவரபால் ஐழ  
நதாடுலடுததாற நியாரகாகவல்லொடு

மைநதொருநவனவரென நுமா மகங்களை  
 சநததமுஞ்செய்துதவநதா மேபூண்டொழுதி  
 முநதுவிரதமுதையாற நிததானவிபபர  
 சநததியைநோககிசசவி ததயலாககாரணை  
 தழவிற்றழிநதகுதிபெறுமாடிதனில  
 நிழலிற்றநிடுயியலிசசய்ககிணை  
 கழவிற்றபாவிபததாயகானமுலிரயேதானை  
 பழைமசசுருதிபற்றவதுவுமபொயயாமோ  
 வாவியொருநூறுதவனமா னுநதூரென  
 மேவுமதுநூருகுமவெயயதடமனனது  
 நூறுவிறசெயபெற்றிமகமாமைவநூருகுமக  
 னுவுதிற்றனைமநதரசதநதானுமேரசததியமே

( 213 )

மனைவரகருவே  
 ணடுவனமாசுற்றலில்லொரும

பனாரகருமகவுமபகரவாயமநனவிவியு



முன்னியினைவமுன் ஸ்ரீமுனரவநதடுகுடிகக  
கெனவணமகிழ்வாவிசைந்தாளிடுலன ஸ்ரீமாதநாள

*Richly adorned matrons live in happiness  
with their lords, by whom they  
are protected from evil, united as the soul  
with the body, or as brightness  
with the polished jewel; but what women  
were ever so completely over-  
whelmed by affliction as I am, who suffer  
my husband.*

*the torment of separation from*

*Is it a proof of wisdom to do evil to a feeble  
woman, who considers her husband as her god,  
her joy, her strength, her beauty, as  
every thing? if falsehood exist in thee with  
whom can truth be found?*

*To those who have chaste wives belong  
power, fame, felicity, and every attainable  
quality, together with all merit proceeding from  
sacrifice, religious acts, virtue and the rest, as is  
well known to be declared in the Védam; is it*

worthy of thee, then, to disgrace me and my child?

Whether thou livest, or dyest, or fall'est from prosperity into distress, I must endure all in mental anguish; for who will protect me, or sooth the griefs with which I am overwhelmed, when forsaken by thee, like a bird which flies careless from the stream after having bathed and sported in its refreshing waters.

From the desire of obtaining one child, men continually make great sacrifices and engage in a course of austere devotion, according to the strictest rules prescribed, and it is granted unto them; but I know none who beholding their child disdainfully reject him as thou hast done.

From fire riseth fire and from the mirror the image is reflected, these taken duly considered are the same, O thou whose foot is adorned by the bait of victory! it is declared in the ancient books that in like manner a father is the same with his offspring; is this untrue?

It is more meritorious to dig one large than one hundred small wells, one great; desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

*It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises; the three things here enumerated will accrue to thee if thou receivest me with clearjubbness into thy protection:—thus she said,*

( 214 )

**NOTE.** These verses contain part of the address of S'acuntalà when rejected by her

husband Dushmanta. The story is told at length in the First Book ( *சீதைபுராணம்* )

of the Bāradam, whence Cāla-dāsa has taken the fable of the drama translated by Sir

W. Jones; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvāsa, which deprived the king of all recollection of his bride; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

( 215 )

அன்புடைமை

On affection.

The title of this Chapter is composed of the terms அன்பு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *tanam*,

तन्, an abstract from a common noun and answers to our termination *ness*, or the Latin *tas*; the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.



II.

அன்பிறகுமுண்டோ  
வடைககுந்தூழார வலர்  
புனகணீர்பூசறநும

( ௨ )

What bolt can love restrain?  
what vail conceal?

One tear-drop in the eye of  
 those thou lov'st  
 Will draw a flood from  
 thine.

“What vail conceal”—This is not expressed in the original, but the meaning is clearly deducible for அடைதல் means to *enclose, shut up, conceal.*

“Will draw a flood from thine”—Parimél-azhager's translation of the latter part of this Couplet is—

செய்யப்பட்டார துதுனபங் கணநிதிய  
 லுப டையார

கண டெபாநி சினற புலகி பகண ணீரோ

யுணனினறவனபிவிடுய

உவராம நியததாநமுமாதலான *When those who love behold the  
 of those who are beloved, the tears running in drops from their  
 affliction increasing to a shower,  
 eyes, by The Latin commentator,*

*discover to all the love generated in their hearts.*  
 also, adopting it is probable this interpretation, ren-

ders *प्लुविया*. I have here followed these authorities, as they give the nearest term to the thought, though I cannot reconcile it to the literal meaning of the word used in the original, which means severally *to ornament, anoint,*

*fight, produce a loud sound*; either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle, or will cause him to express his sympathy aloud.*

( 216 )

Commencing with this Chapter the remainder of this division of the First Book treats,—first on *good qualities*, *सुखप्रदायक*, under which term are included the principal virtues of domestic life,—secondly on *goodness*, *सुखप्रदायक*, or the *duties of that state*. Among these the chief virtues are love or affection and the chief duty hospitality, and to these, therefore, the pre-eminence is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life*, and all proceeding introductory; but since the Second, *On retirement*, commences with the Chapter corresponding with this, *On benevolence*. Of the terms whence these Chapters derived their titles the first, *अनुराग*, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, married friend, neighbour &c. and may be rendered *love, affection, tenderness, friendship*. By the second, *अनुत्सर्ग*, is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence, philanthropy, pity, compassion, charity, &c.* In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimèl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that prefixed to the First Chapter of the Division, *On retirement*.

அன்புடைமை - அஃதாவதவவா ககைத உகிரியமுடி நலியருடி உயி ய - தா  
 டரபுடையாரடடகாக்குடையடுதல் - அஃதாரமுறைமையுள் தனாநிலையின  
 மகுடி - இவ்வறவி வி தநடதததுபயி நலயிரகணமேடுருளயி நததலுமவயி  
 னபயமுத வி சி துடுவண்ட பபபட்ட - லாமககைதுவிர மேலினயி நவயு  
 யி லவநர்னி தநடலாமை - அறவோரககவிதததுமநதனநோமபபுநதுந  
 வோரபபேணடுநதொடுநாரசிறபயி ன வ்ருக தெட்டாமே டு ம் நுதந  
 வெமவெடயனபதடுமுமதி - அது நடுருளயி நததலுக்குவெ டுடனயி ன  
 குடி வி யனபத்தடுலுமதிக.

First, the loving-kindness relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this character is thus to be explained. The fruits of affection are to conduct domestic affairs, so as to produce pleasure, and cause man to be benovolent to all living: this, it be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—  
 " 5. the forsaken, who have always been liberal to the virtuous, have cher-  
 ished Brahmins, have been charitable to the devout, and have solicited the  
 of guests according to the example of the ancients &c (see 1<sup>st</sup> Veth Paile of  
 the Slopas adigaram, ன பபடுகாரதடுடைகக ககாரத.) Universal bene-  
 volence, being indeed born of it, may be considered the child of love.

( 217 )

முதற்கணருளுடைமைகதுகினரா - அஃதாவது - தொடர்புபற்றறிய  
 லபாகடுவல்லாவுயிரகணமேலுருசெவ்வதாயிசுகருவிய - இவ்வறத்திறகண  
 புடைமைபோலி ததுறவறத்திறகுசிறந  
 தமையினமுறகூறபபட்டது

*In the commencement (of this part) he  
 treats on benevolence, which signifies,  
 that kindness which extends to all living,*

*without being connected with them by any tie. As the chapter on loving-kindness (properly) commences the part on domestic virtue, so this precedes all those on the virtues of the Recluse.*

As the quotations hitherto made from the Sanscrit have, from the nature of the subject, been generally confined to writings, which, though affording frequent instances of the sublime, both in thought and expression, exhibit none of the minor graces of poetry; I have inserted in this chapter a series of verses in that language in various measures and in a labored and rhetorical style, amplifying the leading are the composition of

thoughts of the several Couplets translated. They Védam Patábhī-Ráma Sástri, the Head Master for Híndu Law and the Sanscrit and Telugu

Languages in the College of Fort

St. George,

and are given, as written by the Author,

*SANSKRIT STANZAS.*

in the Telugu Character.

అనుష్టుప్

నక వాటమనుక్రోశంజాతమ



08 నిగూ హితుల

అహంభూవికయాబాప్యఃస్వతోయత్రా

త్ప్రవతనై

స్వగతావృత్తం

కృత్రివైఃముఖవికారవిలాపై  
నాటయంతివితథామనుకంపాం

భృజ్యలేమనసివస్తు సతీషా

గద్గదత్ర సరదస్తునిపాత్తైః

స్వగతావృత్తం

యఃపరవ్య

సనభావనయోస్తా

తేననవ్యనవనీతమివాస్య

మానసం ప్రవతితస్యవిసాహో

మంతునిచతురపయాతి సభాస్పః

*There is no door which can conceal love*

*when it existeth in the heart,*

*For the tears*

*will immediately burst forth striving which shut.*

( 218 )

By deceitful tears; however, and an  
Men often feign a fictitious love;  
assumed change of countenance,

It may be known, when it really existeth in  
the breast,

By the tears gushing spontaneously from the  
wulsvve sobs.

eyes intermingled with con

From the knowledge

of other's griefs an internal heat ariseth

And by this, like new butter,

The mind of man is melted, and, overflowing,  
Gusheth forth from the eyes and produceth tears.

---

அன்பிற்ரு to love; the dat. of அன்பு governed by the following verb.—உம this particle is here an emphatic, and in connexion with the following term must be rendered *is there even?* in the Latin version “*estne etiam amoris sera?*”—உனகுடா is there? formed by addi-

tion of the inter. particle to the 3rd pers. neu. sing. of the def.  
 v. உண் *to be, exist.*—அடைகரும *which*  
*can shut up*; the fu. part. of அடைதலை *to*  
*shut up.*—தாழ் *a bolt*; a nom. under  
 regimen with

the preceding part. and governing உண்டு.—ஆரவரை *of lovers*; the  
 nom. plu. for the gen.—புண், for புல், *little, small in quantity*; used  
 adjectively and qualifying the following compound.—கண்ணீர், from கண்  
*the eye* and நீர் *water, tears*; the nom. to தரும.—புசுதரும, for புசு  
 தரும, the ற being regularly formed by the coalition of ள and த,  
 synonymous according to the commen.ator with ஆறறறரும *will*  
*cause a shower*, but meaning properly *will cause war, or a loud*  
*noise.*—தரும, the 3rd pers. sing.  
 word with which it is conjoined in

neu. of தருதலை *to give*, governs the  
 the nom. with the force of the ac.

---

## II.

அறததிற

கேயனபுசாரபென  
 பர்றியார

மறத்திறகுமஃதேதுவண

(சுர)

The ignorant say that love  
is virtue's friend ;

But know that love the  
wicked aideth more.

“ The wicked aideth more ”—That is  
virtue requires no external assistance

being all sufficient to herself ; to vice, however, degraded and despised, the  
consoling protection of love, or friendship, is most beneficial. Vice in the object  
beloved is not then, according to the Author, a necessary cause of the extinction

( 219 )

of love ? certainly not, for the intrinsic  
affections cannot be influenced by extrinsic  
causes. What no bolt can restrain, no  
extraneous circumstances can affect ; for love is  
born autogeneously in the mind of the lover (உ)

ஆஜ in Sanscrit, சிதஃசுர in Tamil, *that*  
*which is born in the mind*, is one of its  
usual epithets) and exists independently of the worthiness or unworthiness of  
the object beloved : its nature is so pure that no association can contaminate

it.—By explaining *మదమ* (“*malum, odii et cætera mala quæ inde sequuntur*”) to mean, *hatred*, or its effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimézhager are *మదమశాంతిని క్రమతరుణాదువిషయామెంబర* and those of the Latin commentator “*unde inferitur, quod amor non modo virtutis exercitium promovet, sed etiam ea quæ virtuti contraria sunt avertit.*” But the Author does not say it *averts* or *assists to avert*; he says it *assists*, and it is surely going to far to say, that, when a man, from moral preference, returns good for evil, he can be actuated by affection for his enemy. In this version, I have followed, therefore, the simple meaning of the words of the Author *మదమ శాంతిని క్రమతరుణాదువిషయామెంబర* to *vice, also, affection is assuredly an aid.*

SANSCRIT STANZAS.

అనుష్టుప్

ధర్మాలంబమను క్రోశం ప్రవదంత్యమనీషిణః

అధర్మస్యామూలంశోలోక

యోరుభయోరభి

శిఖిణీవృక్షం

అను

క్రోశం ప్రవృత్త్యలమయశసాలోకవిధుశం

నరందీనంసాధుజనమతిదివ

ంబాసుకృతినః

సునోమోహిత్రోవాసుకృతమిత

కోవాఖరచయన్

తదుద్దేశనాలంబనమయమధమగాస్యనిభృతం

వంశస్థవృత్తం

అపాపకోసాతపతాపరతుక  
మనస్యనుక్రోశనిషకశీతలే  
సముల్లసన్ సర్వజనాభినందనః  
ఫలత్యజప్రంబహుప్రణ్యపాదపః

( 220 )

శిఖిరిణీవృత్తం

అనుక్రోశోమై

శ్రీంజనయతిజనానామకృతకః

సమాధత్తేధమణంవ్యపనయతిచక్రో

ధవశతాం

అధమణాశ్యోన్యైషంనుదతితదిహాము

శ్రుచచిరం .

నరంసౌఖ్యం

ముఖ్యంగమయతిచదుఃఖింశమయతి

*The uninformed maintain that love only aideth virtue ; But love is the aid, also, of vice in both worlds.*

*From love the worthy man protecteth the wicked wretch who hath become infamous and is despised by the world ; and his sons, daughters, or others, having vicariously performed meritorious acts (religious offices) for him, who of himself hath done no good actions, procure his admission into heaven : love, therefore, is the special aid of the wicked.*

*Sheltered from the sultry heat of malice and wrath,  
In the cool recess of the soul, watered by benevolence,  
Florisheth the tree of virtue, giving joy to all mankind,  
And producing fruit constantly and*

abundantly.

*Unfeigned love generateth friendship among mankind ;  
It reneweth virtue, dispelleth hatred and all uncharitableness ;*

*Represseth the growth of vice, and, both  
here and here after,*

*Is and the softener of sorrow the chief cause  
of happiness to man.*



அறததேறகே *to virtue only* ; the dat.  
with emphatic எ.—அன்பு *affection, love*,  
the nom. governing the subs. v.  
understood.—சார்பு *the friend* ;  
lit. a verbal meaning *adhesion*,  
from சாரதல், the same as  
சேர்தல், *to join*, here used personally  
in the nom. governed by the subs. v.—என்பு  
*they say*, a peculiar form of the 3d pers.  
plu. fu. of என்பல்.—அறியாந், *the ignorant* ;  
the neg. pron. part of அறிதல் *to know*, in  
the nom. and governing the preceding  
verb.—மறததேறகே *to vice also* ; the dat.



with the conjunctive உ.ம.—ஆஃத *that certainly*; a demons. pron. neu. with the emphatic ஏ.—துவன *is an aid*. These terms are in the same government as அன்பு and சார்பு. (

221 )

### III.

அ

னபக்தததீல்லாவுயிரவாழககை  
 வனபாரககணவற்ற  
 னமரநதளிரததறறு(—அ)

As in a barren soil a sapless  
 tree,

So flourish those in wedded

bliss, whose souls

Know not the sweets of

love.

“ Know not the sweets of love ”—Europeans account the natives of India deficient in the benevolent affections, attributing this defect, however, to apathy rather than to natural disposition ; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong ; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsoilable sorrow the irreparable loss of the beloved of his heart ; or when on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so ; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings ; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former ; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

అనుష్టుప్

అను

క్రోశవిహినస్యజీవితనిష్ప్రయోజనం .

యథాపల్లవి

తంభూనూత్రాశామాంశాల్మలీతరోః .

గీతిః .

వీజ

ప్రయోజనాభ్యాంవినానకస్యాపి

సంభవోజగతి

భృతితాంత్రికప్రవాదోనిరనుక్రో

శంనగోచరంసురులై

స్వగతావృత్తం

నాయా :

మీశ్వ రశిస్తునమజాగళ లంబం  
 నిదామంగ్య హాగ తంచపుమాంసం  
 ప్రప్తవాన్ కమితిన ప్రతిపద్యే

*To him who is devoid of affection, life is unprofitable.  
 And resembleth the budding of the 'Sálmali tree in barren ground.*

*To all that existeth in the world there is a  
 This is the declaration of the learned, and  
 is it inapplicable.  
 cause and a purpose ;  
 to those devoid of affection only*

*The 'Sálmali tree in an unproductive soil,  
 The wattles dependent from the neck of the sheep,  
 And him, who engaged in domestic life is devoid of benevolence ;  
 For what purpose the Almighty hath created these I know not.*

---

அன்பு love.—அகத்தது in the mind; the obl. from அகம் the interior.—  
இவரை, for இவரைத, that which is without, or void of; indef. part. of  
இல்.—உவிர the life.—வாழ்க்கை of the conjugal state, or உவிரவாழ்க்கை  
may be considered a compound and rendered conjugal life.—உவ, lit. hot,  
also, hard, uneven, here barren; because the most productive soil is moist  
and level.—பாசகை in earth, soil; the loc. case formed by கை  
place.—உறறல் dry, sapless; the final ல் being changed to ள் before ம  
and the form of the verbal noun used adjectively.—மரம் a tree.—தவி  
ரதது buds, sprouts; the 3d. pers. sing. part. used indefinitely.—அறது  
as. The connected translation of the second line of this Couplet is—as  
a dry tree sprouts in barren ground.

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#### IV.

புறநகதுறப்பெல்லா

மேவனசெய்யுடயாகலைக

அததுகதுறப்பனபில்

வரககு

(கூ)

What though the body each

perfection own,

If in the



the sense of the Author, though there is no necessity for the insertion of *తంబ* *the eye*, in either of the places in which occurs.—The meaning of the original is, that, as the beauty of the body is not perfect, unless its members are complete, so the mind is deformed, if love, one of its principal members, on the presence of which its symmetry depends, do not exist in it.

SANSKRIT STANZAS.

అనుష్టుప్

అనుక్రమశవినిమూర్త్యంమనోయదినబంధురం  
శరీరవివసంత్యక్తంక్రత్రత్వక్చక్తురాదిభిః

( 224 )

ఉపజాతివృత్తం

మనోనుబంధనిదశేంద్రియాణి

తక్కిన్మహాదేవనచంద్రికేవ

శ్శకానభూమిపుష్పలతేవతేషాం

మోసూనులాపత్రవణాదిశక్తిః

ఉపజాతివృత్తం

దమ్యం వపుఃపాటవనిం స్రీయాణాం

ఋజూస్తురంగాఃపరివారవఋః

ధనానిభూ

మాంసిచకాణికాంతా

శృంగారచెష్టావమనస్యహాదే

*The mind which is devoid of affection is without beauty,  
Like the body deprived of hearing, feeling, sight and the  
other senses.*

*When the mind, which is intimately connected  
with the faculties and organs  
of sense,*

*Is without affection, vain, as the splendor of the moon in the wilderness,  
Or as flowers blooming in the field where the dead are burned,  
Are speech, hearing and all other bodily powers.*

*The beauty of the body, the faculties of sense,  
Elephants, horses, a croud of clients,  
And abundant wealth are to the mind devoid of*

*benevolence, as vain as*

*the amorous*

*Glances and playful gestures of*



*his wife are to the blind man.*

புறத்து outward; the obl. of புறம் the exterior, the outward form, used for the gen.—உறுப்பு the members; the nom. governing செய்யு ம.—எல்லாழ், all, the whole; the nom. in comp. with the preceding word.—எயன் what? the nom. for the ac. governed by the following verb. This pronoun is in the form of the nom. sing. masc. but the just norma loquendi of the Tamil language allows it to be used for all num. and gens.—செய்யும் can do; the 3d. pers. neu. sing. of செய்தல்.—யாககை of the body.—அகத்து inward; the obl. of அகம் the interior. The compound யாககையகம் signifies the mind.—உறுப்பு symmetry, beauty.—அன்பு affection; the nom. governing the following

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part. —இலவரக்கு, for இல்லாதவரக்கு to those who have not; the neg.

pron. part. of இல், formed immediately from the root, in the 4th or

dat. case.—The construction of this verse, the connecting signs omitted

being restored and the words arranged in their regular collocation, is

as follows,—யாககையினதுபுறத்துறுபு

பெலிஸா மகதகுறுப்பான வண

பிலிவாதவாககெவசெய்யுட—*which, as lit. as it can be rendered, is  
What can all the members of the body (though perfect in symmetry) do  
for those who possess not affection, which is the symmetry of the mind.*

V.

அ

னபினவழிய துயிரநிவலிய  
ஃ.திலாரக

கெனபுதோலபோரததவுடமு

(உ)

That breast alone contains a  
living soul,

Which love inspires; void of  
this genial warmth,

'Tis bone o'erlaid with  
skin.

అనుష్టుప్

జీవిత స్యహ్యనుక్రోశో లతుణంతద్విపయమయే

చమూఙ్గిమా

త్ర మేవదంశరీరం ప్రతసన్నిభం

ఇంద్రవంశావృత్త

సలాఙ్గలీలాసలిలోదితాలిబ

మైత్రీ సమాపాదనమ భ్రుకుట్టనం

అపన్నర డాపవమానకుట్టిమ

కృత

స్యనుక్రోశకళావివజిత

రథోద్ధతావృత్తం

దగ్ధముగ్ధపటి కెవచెతనా

హృదయముగ్ధుడైన నైనతాదృశే

మూర్తిసర శవిధిమా త్రచంచలా

వృత్తలీసర సచమనాసిమితా

( 226 )

*Love is the real sign of life; when that existeth not, This body, like a corpe, is merely skin and bone.*

*Courtesy is like characters traced on the water;*

*The acquisition of friends is beating the air;*

*And the charitable protection of the miserable is like laying a floor of wind;*

*If there be a want of benevolence in the heart.*

*The understanding is but a fine garment burned to ashes, if it be not joined to the affections of the heart; such a body, therefore, is but*

a puppet made of skin and moved by the will of its owner.

---

அசுபிஹ of *live*; the obl. for the gen. —வாயுது that which proceeds in the way; an appellative in the 3d. pers. neu. sing. in nom. governing the subj. v. understood.—உயிரகிலை is animated form; lit. the station of life, from உயிர life and கிலை station from கிற ந ல to stand, become stationary.—அஃது, for அது that.—இஊரகது to those who have not; the pron. part. in the dat. plu. of இல.—எலும்பு bone.—தோல skin. These two terms are in the nom. connected by உம understood.—பொரத்தக covered; the part. past of பொரத்தல to cover as by a garment, to clothe.—உடம்பு a body; the nom. in regimen with the preceding part. governed by the subs. v.

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## ILLUSTRATIONS:

The selections, to which I have here given the precedence, are from the

25th Chapter in the Second Part of the First Book of the Cūral, and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book.

Those which immediately follow will be found, in the 8th, 9th, 10th, 11th and 12th Chapters of the Second Book, of the Náladinánu. The version of some of the verses of the latter work are more free than usual ; but I have nowhere departed from the sense of the original, though I have occasionally quitted the words to accommodate the expression to our taste.

அருளுடைமை

அருட்செல்வஞ்செல்வதனுட. செல்வம  
பொருட்செல்வம்பூரியாரகணனுமுள

நல்லாறமுமுடி யருளானக  
பல்லாறமுறறேறினுமல்தேனவனை

அருளசேரநதநஞ்சிரககிலென  
யிருளசேரநதவினமுவுலகமபுகல்.

( 227 )

மனனுயி

ரோமபியருளாளவாரககிலெனப

தனனுயிரஞ்சமவிவனை

அல்லருளாளவாரககிலெனவளிவழவகு  
மலலனபாஞாலககரி



அருளில் வாரகக

உவுலகயிலெடுப

பொருளில் வாரககிவவுலகயிலொதியாங்கு

பொருளற ருரபூபப்ரொருகால

அருளற

ருற ருரமற ருதலநி து

தெருளாதானமெய்ப்பொருளகண்டற

ருறதேறரின

அருளாதானசெய்யுமறம

வலியாரமுறறனவனதிவிககதானறனனின  
மெலியாரமெறசெலலுயிடதது

**ON BENEVOLENCE.**

*The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.*

*On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.*

*They enter not the world, where darkness reigns  
And where affliction howls, whose bosoms glow  
With love for all their kind.*

*Those who in their hearts cherish charity towards all existent beings, they truly say, need not fear any mischief to themselves.*

*Witnesses the mighty earth, where'er the  
winds  
Send forth their blasts, that evil cannot reach  
The charitable man.*



*The other world (i. e. its joys) belongeth not to those who are devoid of charity, as this world belongeth not those who are devoid of wealth.*

*Those now devoid of wealth may hereafter flourish in happiness  
devoid of charity cannot be free from offence.  
;but those*

*As the comprehension of the true God, without clearness of understanding,  
is impossible; so, also, is the practice of virtue without charity.*

*Imagine thyself before those more powerful  
treat harshly those more weak than thyself.*

*than thou art, when about to*

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நடபு

நிறைநீர்நீர்வாடுகணமை  
பிறைமதுபபினனிரபேதையாரநடபு



நலிடுறு நூன்யமபோலும்  
பயிடுறு துமபண்புடையாளதொடர்பு

முகநகடப துநடபுன றுடுநஞ்சுத  
தகநகடப துநடபு

அழ்வினவைவரீகசியா றுயத

தழ்வினகண் லலு முப்பதாநடபு

இவையரிவரநமககினை மயாமென று  
புலியி னுமபுலடுவன னுநடபு

FRIENDSHIP.

The friendship of the wise is like the moon in it's increase;  
of fools like the moon in its decrease.

the friendship As the  
friendship

pleasures of learning increase by constant application;  
of the worthy increaseth by constant intercourse.

so the

True friendship is not that which dimpleth

the face with smiles, but that which maketh the heart rejoice.

Friendship should repel all injuries, should take the lead in the path of virtue, and, in unavoidable misfortune, should share the adversity it causeth.

Vain is the fragile friendship, however specious, which they are to us, so will we be to them:”

saieth—“ Even as

நடபாராயதல்  
நாடா துநடலி றகேடில  
விநடலின

வீடில விநடபாளபவாககு

குண னுங்குடிமையு மகுற்ற  
முங்குணரு

இன் னுமறிநதியாகநடபு

உளதியமனபதொருவறகுப  
பேதையாரகேணமையோர் இ

விடல

உள்ளறகவுள்ளருசி நுகுப

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ON DUE REFLECTION IN CONTRACTION  
FRIENDSHIP.

it

*Nothing is more hurtful than friendship inconsiderately formed ; for, after hath once been contracted, it is difficult for those sincerely united in friendship to separate.*



*Friendship should be contracted only after having ascertained the disposition, lineage, and faults of the party, and that his connections are honorable.*



*To separate from the society of fools is the most profitable thing a man can do.*

*Ponder not on what depresseth the mind, and those who forsake their friends in adversity.*

*form not friendship with*

நடபிறகுறுபுகடுகழுதகைமை

மற்றதற

குப்பாதல்சானடு ருரகடன

பேசைதமயொனடுருபெருவகிழ்மையெனறுணரக  
ரோதககநடடாரச்சயின

எல்வகுககணினருரகுற

வாரதொலிவிடதிதுந

தொல்வகுககணினருரகுறதாடரபு

கெளிழுககவடுகளாகடு

கழுதகைமவல்லாரககு

நாளிசூககநடடாரச்சயின

விழையாரவிழையப்படுப

பழையாரகடபணபிற

றவைபபிரியாதார

ON OLD FRIENDSHIP.

The prudent bear complacently eten the undue familiarity of those friends,  
with whom they are as intimately united in friendship as the limbs with the  
body.

*If thy friends do any thing to offend thee,  
thoughtlessness, or of too great familiarity.*

*consider it the effect either of*

*Those constant in friendship will not forsake the society of those, who from  
old time have been faithful to them, even when they are injured by the con-  
nection.*

*Those confirmed in the knowledge of the true nature of friendship  
not to the faults of their friends, although daily guilty of them.*

*listen*

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*Even their enemies will desire the love  
of those, who, on account of ancient friendship,  
separate not from their friends, however  
culpable they may be.*

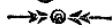
தீரடபு

உறினட்டறி ரொருஉமொபபி லாரடுகண்மை  
பெறினும்பபி னுமென

உறு யதுரோ தூகரு டபும

பெறு

யது கொளவா ருங்களவருநேர



புதைபெருவகெழீஇந

டபின் றிலுடையார

வ துண்மைகொடிபு தும



கன வி துமினனா தமளனே

விவண்டு வதுசொ லீடுவ துபடடாரதொ டரபு

ON HURTFUL FRIENDSHIP.

*Of what consequence is it whether the  
friendship of the inconstant, who  
attach themselves to thee in prosperity, but forsake  
ed or lost ?*

*thee in adversity, be gain-*

*The friend who considereth only his  
harlots and robbers,  
advantage is on a level with mercenary*



*Ten million of times better is the enmity of the  
attachment of fools.*

wise, than the most devoted

NOTE. The next verse gives a similar preference to enemies over cowardly friends.

*It is unpleasant even to dream of  
and deeds are at variance.*

*the friendship of those, whose words*

கூடாநடப்பு

சீரிடங்காணினைறிதற்குப்பட

டடை

நேராரநிநதவரநடப்பு



முகத்தினினியநகாஅ

அகத்தினனவருசனாயருசப்படும



நடடாரடுபானலுவைசாலி

லும

ஒட்டாரடுசாலிலாலியுணாப்படும



பகைநடபாங்காலமவருங்கான

முகநடடகநடபாரீஇவிடல

ON IMPROPER FRIENDSHIP.

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it).



Mischief should be feared from the deceitful, whose countenances are pleasant but their hearts filled with malice.



Although they assume the courteous will soon be known for what they are.

address of friends, the words of foes



When the time arrives for enmity to become amity, let your be friendly, but carefully recede from such friendship.

countenance

NA'LADINANU'EU.

சுற்றத்தோர்

வயாவும்வருத்தம்மின்ற

ககூரூவுய



கவா ஆனமகறகணடுதாயமற

நதாஅங்

கசாஅததா னுறறவருத்தமுசாஅ

ததன

கேள் னாககாணகடுகடும



இன்னசி வரையொமரபிற றொன னுஞ்சொல

என னுயிலரா

யலயி னுறதுனனித

தொலமககடுனபந

தரபபாரோயாரமாடடுந

தவலமககனாகறபாலார

பொறக

வ்ததுபபூயதபுவியுகிரவான்புநுககல

அகதாரமபாடுலாட

மரரகைததுணடவின

உபயிவிபபுறகையுயிரபோய

கிவரஞரமாட

டெககலததா னுயினிது



முடமுகைபோல்முனியா துவைகலுங்

கொடமுணபாருவகுறடுபாறகைவிடுவர

சுடடுகடுகாஸ்போலவெரியுமபுகு

வரோ

நடடா ஓனபபடுவார

நறும

வரததணடுகாதாயநடடாரககுநடடார

மறுமையுளுசெயவடுதான

றுணடுடாவிறுமவவு

இனபறுவதினபறறெழீஇய

வரோடு

தினபறுவதினபறுககால

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**ON THE UNION OF RELATIONS.**

*As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.*



*Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminently worthy.*

Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hand of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammer strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who art adorned by a coal and fragrant garland! when relations have partaken of the prosperity of their relations; if they partake not, also of their adversity-until death, is there any thing they can do for them in the other world?

நடபாராயதல்

கருத்துணரந் துகறற நிரதாரகேணமையெருஞான நுய  
 குருத்திறகருமபுதினறறறேருருத்திற  
 கெஞ்செவத்தனறனனதகைத்தரோடுவன நு  
 மதுரமிலாளரதொடரபு

யாவிரியவிரியவரநணபொர்

இநாயவிரியார

கேணமையெருஞான நுய

மயாவிரி

யறிநதறிந

நுமபாகவிரியெகொல ஆமெறிநதவேண

மெயயதரவால்குழைக்கருநாய

பலநாளுமபககததாராயி னுருஞுகிற

சிலநாளுமொட்டாரோடொட்டாரபலகாளு

நீததாரொனகைகவிட ஆண

டோதனனெருசுத

தயாததாரோடியாதததொட

ரபு

கோடடுபபுபொலமலரநதுபிறகு

மபானு

வேடடேதே

வடடதாநடபாடகிதோடட

கயபபுபபோனமுனமலரநது

பிறகுமபுயரணை

• நயபபாருநடபாருமின

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ON REFLECTION IN CONTRACTED

FRIENDSHIP.

*Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugar cane from the top ( as its sweetness increases more and more ):*

*connection with persons without sweetness from the opposite end ( the flavor decreasing*

*of disposition is like eating it by degrees).*

*Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will throw at him is still in his body.*

*wag his tail while the spear*

*Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time; but will the friendship, interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent?*

*The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again: those who resemble the flowers of the pool, which, having blown, again close them petals, know neither affection, nor friendship.*

நடபி நபிழைபொறுத்தல்

கல்லாரொனத்தான்விவிருமபி

கொண்டாரை

அல்லாரொனி னாமடககிககொளல்வேண்டுக

நெல்லுககுமியுண்டுகீரககுதுகாயுண்டுக

புலகிதழ்பூவிநகுமுண்டுக

மடி. இரைதந

கிடவானகதிரமுத்தல்

கடுவிசைநாவாயககாயகூடு

கருஞ்சேரப்ப

விடுதற்கரியாரியலயி வரோனெருசரு  
சுடுதற்குமுடடியதி

இனனாசெயி னுமவிடுதற்கரியாராத  
துன்னாரதுறத்தற்குவதோது

ன்னருஞ்சீர

விணகுத்ததுரீள்வகாடுவற

பகவளபவோ

கணகுத்திறறெனறுதங்கை

குற்றமுமெவண்ககுணமுமொருவவண  
நடடயிமுடித்திரிவேனெனடடான  
மறைகா

வாவிடடவனசெல்வழிச்செல்க

அறைகடலசூழ்வையநக

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ON THE ENDURANCE OF THE  
FAULTS OF FRIENDS.

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bambus pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm Friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoff'd at by the whole world!

கூடாரநடப்பு

சீரியாரகேசைமைசிற

நதசிறபடிறருய

மரளிபோனமாண்டப்பதததாமா

ரி

வறநதககாறபோலுமேவாலரு

விநாட

சிறநதககாறசீரிலாரநடப்பு

துணனுணரவினாரோடுகடி.துகரவுடைமை  
வினனுலகேடுபாகருமவிழைவிறருணனுல  
உணரவிவராகியகூதியும்லவாரப  
புணரதனியையததுளானது

பெருருவதுபாலத்தோன்றிவைதீபபேபால்  
 ஒருபொழுதுசெவ்வாடேதநதுமருகெவ்வாரு  
 சநதனநீளசோவரிசசாரனமவரிநாட  
 பநதநீலாளர்தொடரபு

முடநுறறபேபாழினமுதிபெனருயிகா  
 நடடாருருவனகைடேடேனனடடான  
 கடிமவனகடடழித்தானசெவ்வழிசசெவ்வெ  
 கருமொழிவையநக

ON IMPROPER FRIENDSHIP.

*The friendship of eminent men is eminently  
 illustrious, and as productive  
 of benefit as timely rain ;  
 but the friendship of the  
 mean, even in the time of*



their prosperity, resembleth, O Lord of the country of clear waters ! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven ; but connection with unprofitable men, un-instructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal-trees ! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை

வேம்பினிலியுடகன் யி னுமவாழைதனை

நீ னுசுவையா து ந துரியாதாமாது

சுக

யினந்தி

தெனி னுமியல்புடையாரகேணமை

மனநதீ தாமபகமரி து

கடலசாரந

துமினனீரபி றகருமவலசாரந தும

உபபீன நுவரிபி றததரா றற

ததம

நணசேரப்ப

இனத்தவணயரல்லொறிகடற

மனத்தவணயரமககனென்பார

பாரஅனாபபுனவணப்பகேடறநணசேரப்ப  
வராஅலுமொடலுளுசெயபதீ உரலல

மருஉச்செயதியாரமாட்டுநதவகுமனத்தார  
விராஅஅயச்செயயாமைநனறு

உணரவுணருமுணரவுடையாராப  
புணரப்புணருமா.மின்பமபுணறிற

நெறியத்தெரியுதெறிவிலாதாரைப  
பிரியப்பிரியுமானோய

*Although the fruit of the plantain be ripened in the bitter leaves of the Vémbu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.*

NOTE. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimba azadaracta". Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

*Sweet water may be produced even on the*

side of the sea-shore and salt water on the side of a mountain, O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth! will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this should never be contracted, it is better that friendship

To be united in friendship with the prudent, who think of that of which they ought think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongeth to friendship.

புல்லறிவாணமை

அருளின்

றமுரைககுமனபுடையாரவாயகசொற

பொருளாகக்கொளவரபுலவரடுப

ரஞ்ளலலா

ஏழையதவியிகழநதுரைககுமப

ரறகூழை

மூழைகளையயுணரா தாயகு

*The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.*

AUVEIYAR.

நற

முமரைககயததுன்னல்லன்னருசேரநதாபடுபநல  
கறமுரைககறமுரோகாமுதுவரகறபிலா

மூரககூரைமூரககரமுகப்பரமுதுக

கூட்டிந

காககையுக்கிரகமூமிணம்



கறபிளவோடு

ரப்பரகயவரகடுருசினததால

பொறபிளவோடுடாப்பாருமபோனறதேவிறயிடிதது  
கீரகிழியவெயதவடுப்போலுமாறுமே

சீரோமுருசானடுருசினம்

*As the beautiful swans flock to a fair pool covered with the lotos, so the learned (or good) love the learned (or good); and the ignorant and base gather together, like crows devouring a carcass in a field when the dead are burned.*



*Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.*

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ARĀNERI-DĪPAK.

பலவாரத

நபணிலனவுமபகைகெடத்தாமபெருகுவுதும  
இவ்வாரககொன்றியதுவுய்னியனவேபுகலி

யது ந

வ்வாரககணடுவப்பதுவுநவியாநீநாயினமையும  
எவ்வாரககுமுயிரநிலியாமனபுடையபய  
னென்பார

ஐயெனத்தாமபெருகுவுதுமநிலிசுவலினகருவதும  
உயதவககெடடுணரவதுவுமுணரநதவறகறபபிறருளதிற

செய்தவரன்றாகுதலுஞ்சிறந்தாரசோறேறுதலு  
மெய்யனபையுள்ளதன்னமேவியவன்பயகும

புலிகுடி யிறபிறதலுமபொலவரவருளவளரவதும  
அன்புபுணடுவருவதுவுமருஞ்சிறையில்கப்படலு  
நிவாககமுவி ஓரநடுடலுநினறுதுபபுகருநறவன்வு  
கவன்பபலவி ஓரையன்பகதலுலவரப

யகும

கறபயிலினபுடவகபராயககண்ட

ரகளைபழ்தலிடலுரு

சொறபயிலவிகசடுகளாச்செவிடராயுழலு

யகுந

தறசெய்யாகடுகாடுமைகவிரத்தானப

லவுமெய்துதலும

அறபிராமனத்தவரகளைடபயடுன

னறறவாரோ

Being honored by many; increasing in  
feuds; giving to those who are in want;

prosperity by the extinction of  
using always courteous speech;

rejoicing in the presence of good men; not being afflicted by any wasting  
disease: these, they say, are the fruits of affection, the station of life to all.

*Attaining to the highest honors ; being illustrious in knowledge ; enquiring after and fully considering the means attaining of eternal life ; causing benefits to others by instilling the knowledge of this into their minds ; searching into the words of the ancients ; these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.*

*Birth in the state of an out-cast ; cherishing wickedness in their mind ; falling always into trouble ; enduring harsh imprisonment ; being impaled on a stake, or being deprived of their members : this is the fate of them in whose breast affection, praised in all writings, doth not exist.*

*As to the dumb, destitute of knowledge, and are contemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others ; such, the wise say, is the retribution to those whose breasts are void of affection.*

**NOTE.** The work from which this extract is taken is a composition of the Jainer. The primary dogma of this sect is that every act, whether good or evil, is necessarily followed by an appropriate retribution ; deafness, dumbness, and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

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SCA'NDAM.

ஐராயி துமொருவரனயி றறலிபபடடுப  
 பேராதரததாறயி றாககுதவிசெயவாரோற  
 றீராதவெநதுயரி றசேரதவேமாயதகிவை  
 பாராபுகழ்பயனென றுகாவவாரோ

*Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but*

considering only the fame they will acquire.

PAZHA-MOZHI.

மறுமனத்தானல்லாதமாந

உத்தரேவாதன,

உறுமனத்தனுகியொழுகிற

செறுமனத்தார

பாயிராயுநிற்பபடைதொககாடு

வனசெயப

ஆயிராயுககைகடுகாரகல

*When a pre-eminently excellent king  
of faultless mind manifesteth by his  
conduct that benevolence existeth  
in his heart, what can all his enemies, boast-  
ful of their origin, though assembled in one  
sufficeth for a thousand crows.  
camp, do against him? one stone*

RA'MA'YANAM.

என்புதோலுடையாரககுமி

வலாரககுநதம

வனபகைப்புலனமா

சுநவாயப்படுதன

முன்புபினபினநிமுவுலககதினும



அனபினல்லதோராகமுண்டாகு

மோ

வையமன னுயிராகவமமன னுயிர  
உயய ததாங்குமுடலன்னமன்னருக

கையின் நியறகூடவாதருண  
மெய்யினிநபின

வேளையுமகேணடுமோ . To corporeal beings  
of bone and skin, or to incorporeal beings,  
divested

all sensual taint, the cause of burning enmity,  
is there any thing in the  
three worlds, either first or last, superior to  
affection.

Kings who are as the souls of the world and  
as bodies supporting all other souls, without  
doubt are not deficient in virtue; for, when  
confirmed in true benevolence, are sacrifices  
necessary?

SIRUPANJA-MU'LAM.

வெநதீககாணவெண

னெயமெமுருகீரசேரமணனுப

பந்தனசாரதநநநனமகனமகவரன

நதனன

ஒன நுபேபாலுணணைகிழந்தியி  
றசிநிதெனி நுங

குன நுபேபாநகூடுமபயன

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*Butter and wax melt in the hot fire, in the  
water clay, salt, and the paste  
of cool sandal; however little be given by those  
whose liberal minds resemble  
one of these five things, the fruit from  
will be like a mountain.  
generation to generation received*

ELA'DI.

சாதலபொருளகொடுததவினசொறபுணரவுவததல  
நோதுபிங்விநகவறவேயாதகீன

அன்புடையாரககுள்ளனவாறுகுணமாக  
மென்புடையாரவைத்தாரவிரித்தது

*In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn, that these six are common to those in whose breasts dwelleth mutual affection.*

NANNERI.

பெரியவரதநநோயபோற்றி நரநோயகண்டுளம  
எரியினிழுவதாவனெக தெரியிழாய  
மண்டுபினிபாலவருநதுமபிறவுறுபபுக  
கண்டுகலிமுமேகண்



பேர்நிரூதாககுமபெருநதுயர்நதாங்கியே  
வீரமோடுகாககவினாஞ்வாரநேரிழாய  
மெய்செனறுதாங்குமவியனகோலடிதனமேற  
கெசெனறுதாங்குகடிது



தவகுறை தீரவுள்ளாரதளரந் துபி நரககு றூஉம  
 வெவகுறை தீரககிற பாரவிழும் றேயார விடகன  
 கறையி ருவநீ கக்ககாருதா துலகின  
 விறையி ருவநீ ககு றேமகின று

*The worthy feel the griefs of others as their own griefs as butter melteth in the fire: thus, O thou who art ornamented with choice jewels! the pain caused to a limb by a local disorder the eye beholds and weeps.*

*The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.*

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*The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others; thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.*

**NOTE.**—The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

தங்கணமரபுடையாரதாமவாழ்தனமுன்னிநிதே  
 அங்கணவிசுமரீனகனி லாககாணபின்னதே  
 பங்கமீ லெசயகையராசிப்பரிநதிராரகரும  
 அன்புடையராதவினிது

*For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds : the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.*

NOTE.—The title of this work signifies *forty verses on pleasant things*; and every thing, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இனஞ்சநபது *forty verses on unpleasant things*.

**NIDINERIVILACCAM.**

இனியவொனசொவினுந்நசொ  
 லெலையினார  
 கனியமொழியுங்கடுவேயனல  
 கொளுநதும  
 வெங்காமவெய்தெனிணுநே  
 ராயந்ரகருமெய்பொடிப்பச  
 சிவகிருளிநதுவகொலும

*The words of the benevolent, whatever they are, are pleasant, but even pleasant words from the malevolent are poison: though borax refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.*

பெறயி நறேறசேமபொனவி:நிகடற  
றேறவெணமுததம

பொறயி நறமுபூமுக்ககதேதேவிவிமைகறயி நறேற  
பெண்ணழகுக்கல்நததேதேபராபபொருளினபல

கண்ணழகுசெயதயைததேதகாண

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*As the red gold is found in the mountains,  
and the white pearl in the broad*

*ocean ;  
As the sweetness of honey pertaineth to the buds of flowers arrayed in  
beauty : as in chastity lieth*

*The beauty of women, and to virtue belongeth the endless felicity of heaven ;  
Know that the beauty peculiar to the eye is active mercy.*

NOTE. This is cited as an example in the Ton'nuland is, I believe, the composition  
of the author, Vira-māmuni.

A STANZA.

நனமழைபெயதலு

நறபெண்ணவிரததலு

நனமொழிகடுகடலு நறகிழிடு

நாககலு

நனமணிபபூணலு க

நசுவைசுவைததலு

நனமையெனகுறணாநனமை

*Not the fall of seasonable rain ; not the embrace of beautiful women ;  
Not listening to eloquent discourse ; not the sight of finely finished pictures ;  
Not the ornament of precious stones, nor the tasting of delicious viands ;  
Think not that these constitute the good of man, but know that real good  
consisteth in benevolence.*

A STANZA.

அருளுடை கீரனஞ்சீரன நெல்லோரகரும னுதிகராம  
பொருளுடைபபூவுனிவானீரவிமும்பொதிருகருமருள  
உருளுடைவீரநகுவேலும்ரச னுககொணமுடியுந  
தெருளுடைபபாரமகிழவுமமெய்யணியல்லதேனருளே

*The quality of mercy is not strained, but is alike to all ;  
It droppeth as the gentle dew of heaven on the plenteous earth ;  
Not the spear of the car-borne hero, nor the crown of the monarch,  
Nor the pomp and glory of the world ; not all these, but sweet mercy is the  
true ornament of man.*

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted ; the conclusion is somewhat compressed and the whole accommodated to the general

style of Tamil

poetry.



The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Védanta and Saiva Śāstrams, arranged under the same general heads as the Cuñal and entitled பெருநூலு Great compilations: they were composed by two Śūdra Saṅyāsī, named Tatwa-Rāya Swāmi and Sivapracāsa Swāmi. The work of latter was abbreviated by one of the disciples of the author and it is from this, called குறுநூலு The lesser compilation, that the last of these extracts is taken.

TIRU-VARUD'PAYEN.

இன்பிவினி தெனறவின துண்டேவன்புண்டாம  
அன்பிவிவிரேயது

*If love exist in this world the highest bliss  
this is closely united to love.*

*will be attained hereafter, for*

TIRUMULA-MANDIRAM.

அன்புருசிவமுநீரனடென்பார் நிவிலார  
அன்பேசிவமாவதியாரும நிகிலார  
அன்பேசிவமாவ

தியாரும நிரதலின

அன்பேசிவமாய்மரந திருநதாரோ



என்பேவிறகாவின

றசுநிய துத்திடடுப

பொன்போறகனலிறபொரியவ

துபலி னும

அ

என்போடுருகியகருகுழைவாரகனறி

யென்பொனமணியிவனயெய்தெ



The ignorant think that God and love are different ; none know that God and love are the same ; did all men know that God and love were the same, they would dwell together in peace, considering love as God.



To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul,

ஆன்புடைமை

அண்ணலேவரு

15 ஆகினேற ஞரவமெரி தென னுளளத

தெண்ணமும் துவையன நி யிடை யொரு பொருளும் வேண்டேன  
கண்ணிய பொருளை தென னிறகருதருவகழலகடகனரேப  
யுண ணெயிழந ஒருகியோவரதோவகிட வேண்டும் வேண்டும்

சித்தனேயுவிரையென நுமிரப்பான  
றேசிகாவுவிரையென நுமிரப்பான  
சித்தனேயுவிரையென நுமிரப்ப

ஊன

நிம்மலாவுவிரையென நுமிரப்பான  
சித்தனேயுவிரையென நுமிரப்பான  
சொருபனே யுவிரையென நுமிரப்பான

எத்திலுமெப்போ துமிரப்பருண  
எம்பிரானகழறகெலவியிலன்பதே

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அனபினபெருமை

மறையினீறுவாசாமகோசர்மெனமாலயன  
மயலெயத

அறியுமாடுருவருமவிரகறங்கழரியவன்வனனபிற  
செறியுமாசறவுளவிருளகடியுமததிகமுளகருடிசொண்டே  
யுறையுமாதவின

னபினனபெருமையுணரபவொவார்நதே  
முழுதுநதனவரண

யேதழுவிடநமுவிடுழலமாரீறையநது  
பழுதொனறினறியபததிநலவவியினிற  
படுமெழுமதுகண்டால்

எழுதுககலவீயுடிலகருநறறவககரும  
யோகருானமுமெகடுக . அழிவொன  
றினறியவனபினனபெருமையையறைய  
வுமுடியாதே

அனபரதருசிறப்பு

அவமந

மறைகளெல்லாமருவமென நூலாகநீயே

புவியினிலுரு

வதாசிப்புகுநதுறத்தேடியேயகு

நவமுநூம்ன்பருளளநாடி யேவாழ்தியென்ற  
ல்

அவமநூமனபரமேனமையறிபவரொட்கேய  
யகே

அனபரதநிறமிகுதி

சடையிலணப்பரிததுநதவியிலணப்பறிதது

ருசீவாரதாதுகறகவிவகம

உடையெனப்படுகதுமுடைதவனத்தவிரநதுமுனூறகைகளைத்திறநதும  
படிதனிநசருருமவாழவுமயினநூமபாரிடைககலிடைததுயினநூ  
மடையதறதுழலுமகையருடசொருபனமெயயருளபெருதவரகியல்பே



செயவன்மறையாரமறைவன்செயயாரசெகமெ

லாமசையினூமசையாரமெயயலதுரையார

மேவினரபவங்களுவநதுயிநநதிடவலால்

விழியாரகைதவமறியாரகாதலரபகைருரககருள

லாறகருதிடவறியார

யென்றசொருபனடியிலிணகரு

ரியவழகுநூமனபரமனபவரோ

ON DIVINE LOVE.

O God! I intreat that the high aspiration of  
my soul may be accomplished; on this only I

*think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.*

*O Almighty!*

*It is thee I ever desire;*

*O Instructor! It is thee I ever desire;*

*O Eternal! It is thee I ever desire;*

*O Immaculate!*  
*It is thee I ever desire;*

*O Most holy! It is thee I ever desire;*

*O Enlightener!*  
*It is thee I ever desire;*

*By all means and at all times I desire*

*To be filled with the boundless love of the feet of our God!*

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**THE EXALTED NATURE OF DIVINE LOVE.**

*The final object of the Scriptures, which cannot be expressed by words and which Vishnú and Brahmà are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?*

*When God, the cause of all, who  
grasp, cometh and is taken in the*

*even when wholly embraced eludeth the  
net of the good deeds of sinless piety,  
where is the utility of letters, of science, of  
or of contemplative wisdom? Unspeakable  
which nothing can destroy.*

*the brightest acts of devotion,  
is the greatness of divine love*

### **THE GLORY THE LOVERS (OF GOD).**

*Thou, whom all the Scriptures, by which sin is dispelled, declare to be without form, taking on thee a form and entering into this world, searchest for those who rejoice in love, and, having tried their hearts, conferrest happiness upon them: where, O where, are they who know the greatness of those who feel divine love in its purity?*

### **THE EMINENT NATURE OF THE LOVERS (OF GOD).**

*To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stones; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.*



*They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to his feet, who is the manifestation of goodness.*

NOTE. The different religionists of India are described in the last verse but one: *tangled hair and garments colored by ochre* are worn by the devotees of Siva, the saints of the Jainas *poll* their hair, which in their images, therefore, appears as if curled like the Negro's, and the priests of the Bauddhas are clothed in *yellow* vestments, while all *abstain from meats, observe fasts and vigils, and practise other austerities.*

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## CHAP. IX.

# விருந்தோம்பல்

## On Hospitality.

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந்து *a guest* and ஒம்பல் *to cherish*.



### I.



விருந்தோம்பியிலவாழ்வதெல்லாம்  
விருந்தோம்பிவேளாணமைசெய்தமபொருட்கு  
(க)

To honor guests with hospitable rite,  
Domestic life and all its various joys

## To man was given.

“ To honour guests &c”—Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest*, अतिथयाम्, which, as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient or dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal, and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shāvāṅṅi* (from *श* food and *आण* foundation) in Tamil and of *Sattram* (from the root *sad sit, rest*) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is pro-

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bable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the *imns* and *caravanseries*, common in other countries of



Asia, by invariably

providing at their origin for the daily supply of food to strangers, more particularly to Bráhmans, Pandárams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Bráhmans. Sometimes, also,

schools for teaching the Véda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Bráhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Bráhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to participate in the food of others, is on an equality with the *foul-feeding demon* called Vántási, ஜாந்தாஸி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified person, after the performances of the proper Práyaschittam, or expiation, to full communion with his caste. In the latter case an

## Entertainment, always

given by the offender, is imperatively necessary; as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not inappropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work.—The mother of a female child of the Bráhmán caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Bráhmán, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of Sástris, learned in



வகன்மர்நதுசெய்யாளு  
றையு

முகன்மர்நதுநலவிருந  
தோமபுவானில (ச)

**He who with smiles  
receives a virtuous guest,  
Shall see Prosperity, with  
joyful mind,  
Make his abode her  
home.**

“ Prosperity ”—The phrase corresponding with this word in the original, *வகன்மர்நதுசெய்யாளு* *she who causes the mind to rejoice*, is a periphrasis for ‘Tiru or ‘Si), the same as Laeshmi (which word is pronounced *Lucky* in some of the Pracrits) the consort of Vishnū, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in full maturity from the ocean, and being the personification of beauty, grace, and

elegance and the dispenser of pleasure, she resembles, also, the Uranian Venus, and like her is revered as the mother of nature, the primeval genitrix of all existent things.

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அகன், the same as அகம், *the mind*.—அமரநது *delighting*; from அமரநதல் *to become quiet, be pacified*.—செய்யாளி *The Goddess of prosperity, a name of Lacshmi*: it is formed by the fem. affix ஆள் from செய், convertibly by special rule to செய், meaning primarily *red*, secondarily *elegant, beautiful*.—உறையம் *will frequent, dwell in*; the 3rd pers. su. of உறையுதல் *to crowd together*, governed by the preceding term.—முகன் . for முகம், *the face, the countenance*; this term, originally உறையம், affords an instance of a Sanscrit derivative, of which few occur in this work.—நல the root used adjectively for நலன் *good, worthy*.—விருந்தி *a guest*.—இமபுஷா *of him who cherishes*; the pron. part. fu. mas. sing. of இமபுஷு.—இவ *the house*; the nom. for the

III.

செலவிருநதோடபி வருவிருநதுபாரததிருப  
பான

நலவிருநதுவானதுதவரககு

(சூ)

He who, while one rejoiceth  
in his cheer,

Awaits with anxious mind a  
coming guest,

Will be a welcome guest  
to gods.

“ Will be a welcome guest to gods”—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (*Εὐνοια*), and the people were taught to believe that the deities resorted to the earth for the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphosis of an exten-

sive country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-pérna*, Parvati in the character of the Goddess of abundance (whom the Romans it is worthy of notice worshipped under a similar title corrupting *pérna* into *perenna*), who was thus driven from the

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doors of the parsimonious inhabitants of Cási, when she sought their hospitality in a similar disguise. Other fables of the same kind exist, from which that contained in the following extract is selected by the author of the *Magà-nídi Sulàmaná* for the illustration of this Couplet.

வண்பா

தேசபுகழ்மாறனறெளித்தமுலையமுதிட  
 மசனூடனபோந்தானிரவகேசா தேபகவகாற  
 செவவிருநதோமபிவருவிருநதுபாரத்கிருப்பான  
 நலவிருநதுவானத்தவரககு

உதாரணம்

வந்தவிருநதுககனனயிடடுவருவிருநதீகருவழிபாரததிருகிற சமுசாரி  
 தேவர்களுக்கடுமனமையாகியயிடுநதுனனுவனெனறுகுறளிடுலகருவுள  
 மபறநிரூாதற்குதாரணம - இவ்வியானகுடிமாதனெககால்முமவந்தயிரு  
 நதிகளுக்கனமீட்டுககாணடுவருநர்விதபர்மேசுவர்னசேராதவறையி  
 டேயதிகதரிததுமாயிற்றறநதசசமயததுலரததராத்நிரியினமழையின்  
 வறநதுகொணமீசுவர்னசங்கமருபமாயவந்தனனதுகேடடாரபடுபோடுதா  
 னறுமுதவியிலலாததினலநதமழையிலுயிருடடிலுமடுபாயனறுவிறாத  
 தநெலவிறா முவிரையவாரிகடுகாணடுவநதுதனமவறயாளகையிறகொடுத  
 ததைசம்மைக்கவிற்றிலலாததினலவீடடைப்பிடுவகியநதவிற்றினலனனரு  
 சமைததுசசங்கமரககமுதுபடைக்கசசங்கமருபமாயமுதகருவந்தவீசுவர்  
 சநதோஷித்ததுநிடபவாக்ஞாடராயககாடசிககொடுத்தவிரையானகுடிமா  
 றவறககுடுமபததுடனெயிலாசத்தககைழ்ததுகடுகாணடுபோரூராதலா  
 றபசித்ததுவருகிறவர்களுக்கனனதுகொடுக்கிறசமுசாரிகளதேவர்களுக்க  
 டேயலானவிருநதுனராயடுமாடசமடைவர.

STANZA.

*The glorious and renowned Māren having prepared food for Siven from the sprouted corn sown in the fields, went with the God to heaven O Irangésara! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.*

EXAMPLE.

*In this couplet HE has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distinguished guest by the Gods. Of this take the following example. After Māren of Heiyāncud'i had for a long time been in the habit of supplying all who came to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time I'swaren came in the middle of the night und drenched with rain in the form of a Jangamer*



(a religious person of the Saiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and, plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his

wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Janāmer. The God, who had requested food in this shape, greatly pleased at this action resumed his proper form, appearing as the bull-borne Deity, and carried Māren of Heiyāncud'i with all his family to Caylāsam (the heaven of Siva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

**செல் who has come; this is an instance of the காலநிகரநடபெயரெச சமவிவரணை உதாரணை (see the நனநூல் Chap. II, சொல்ல தகாரம், Sect. 3, பொதுவியல்), the root செல் being used in the sense of சென்ற the past.**

part. of செல்ல to move, go, secondarily to reach, or arrive at. — விருந்து a guest. — ஓம்பி cherishing. — வரு who is about to come; the construction is the same as that of the first term, but செல் has a past and வரு a future meaning. — விருந்து a guest. — பாரததிருப்பாச he who continues expecting; a compound of பாரதது the ger. of பாரதல் to see, look, look for, and திருப்பாச the indef. pron. part. sing. of the future of திருத்தல் in a frequentative sense. — நல் good, acceptable. — விருந்து a guest. — வாணததவாகு to those who inhabit heaven; a conj. appel. from on வாணதது the obl. of வாணம் heaven.



IV.

மேடாபபககுழையுமனிசசமுகநதிரிநகு

நோககககு ன. ழயும விருந  
கு (ஐ)

As that sweet flower which  
droops its head and dies,

When once its fragrant odor  
is inhaled,

From an averted face so  
shrinks the guest.

“As that sweet flower”—The *Anicham*, the  
flower here meant, is said to

be of so delicate a nature, that being once  
smelled without being touched, it immediately

wITHERS and falls from its

stalk:—வாடாதவனிசசபபூவி, அடவி

குநகிரைமலலியனொன்பதாம it is here said that guests are even more delicate than the unwithered *Anicha* flower, are Parimèl-azhager's words in explaining this allusion, and a very delicate flower of this name may exist, or

some species of the sensitive plant may be meant, but it is more probably a mere creation of the poets.

மேரபப *being smelled*; the inf. used as the ger. of the pres. tense.—  
 குழையு which *fades*; the fu. part. of குழைதல் *to fade*.—அனிசசம் *the Anicham flower*; the nom governed by the sub. v. understood.—முகம் *the face*.—அவர்து *when averted*; the ger from திரிதல் *to turn, turn away*.—நோக்க *beholding*; the same as the first term.—குழையு *who is dismayed*.—விருந்த *the guest*; the nom. governing the subs. v. understood. The construction, which in English must commence with the last term, is—*The guest, who is dismayed on beholding an averted face, is an Anicham flower which fades when smelled.*

# ILLUSTRATIONS.

AUVEIYAR.

உணவின் ருணர் னீரொன

தேயுடடாதாரதமமவிரயில

உணவொடு கோடிபெறும

*The abstinence of those, who refrain from eating in the houses of the inhospitable who intreat them not kindly to take food will be rewarded ten-million fold.*

CASI-CAN'DAM.

தேவரதே

னபுலத்தோர் துறந்தவரககனி ததசேடந

வலிநிரகு னுமினி தாம யாவரோயெனி னுமதி

கியறி நரதோரிமையவரீ க்ஷீவரககன நிக

கூலபோலாழநதபாழவயிற்

தனிற் கொட்டுதற்கமைதத உணசோறு

நாலுறைபுழுவாமென்மறையவிரை ததுநவின்றிடு

ம்மனபரநனகுணரநதோர்

விருநகின்னாகவொருவன

வநதெதிரினவியததன்னமொழியினை துணாததல

திருநதுநநோககலவருகெனவுரைத்தமெழுதன

முனமகிழுவனெஓபபலபொருந



நியதானம

பேசியதனமையினபுககியமுமபலபெற்றறி  
பயலலாம

ஹைசயி னால்விருகதோமபு

தலாய்தறகொவவுறதாற

காசினிமேறபலகோடியறவகளுககாண

டி.யனறன

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue; but superior to all that is therein declared is the due the entertainment of guests, with purity of mind, by the householder.

Hospitality is superior to every other quality pertaining to the four orders, to the same obtained by the most courteous liberality, and to every species of renown:—"Behold," said he (Siven) "of all possible virtue on earth none is equal to this."

PERUNDE'VANAR BA'RADAM.

வருநகியொருவனபானமறறொருவனவநதாற

பொருந

கியகமலரநதுபோறறிவிருநதேறறுத

தனனூவியனநன் தா னுதவகளுகிலவற

கினனூநர்கேயிடம

மலர்நதமுகத்தா னும தூவராயா னு  
நலநதந

இடுவரகண லோரபுலந துருநத

இனனூகுகத்தான ருளா இடுமபொ

ருளகள

தனமுறபய னுண டோதான

*When one cometh in distress to another, if he  
recieve him not cheerfully and respectfully as  
his guest, and assist him not according to his  
means, hell  
will be his certain abode.*

*The worthy  
and with sweet*

*confer benefits, with a face smiling like the opening flower  
and pleasing words; but if wealth be given with a lowering  
and unpleasant countenance and without  
profit the giver?*

*benevolent feelings, how can it*

NOTE. This work, which is written in the

species of verse called வெண்பா, is distinct from the one previously quoted which is composed in quatrains of various measures called வீருத்தம். It is attributed to one of the Sangattar, or Members of the ancient University of Madurei, and, with the now lost.

exception. of about a quarter part, is

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RA'MA'YANAM.

ஆறுதன் னுடனவருமரு சொன்மாதரை  
யுறுகொண்டவர்க்கதன் னுயிரகொண்டகிடுருன  
சொறுதனயலுனொரபகிககததுயததுளொன  
ஏறியகது பிடையா னுமேறவே

*May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.*

NOTE. Baraden the second son of Dasaraden



imprecates this severe retribution on  
 himself to satisfy Causali,  
 against her son Rāmen.

that he was not privy to the practices of his mother

**TANDALEIYAR-SADAGAM.**

Caicai

திருவிருககு ந கண்ட வியாரவளந  
 ஈட்டிவிவ்வாழகைகசசெலுததுநல்லோச

உருவிருகதாதிதுயின நியுண்டபகநபகவா மொவுற உயவநத  
 பெருவிருக தககுடசாரரு செயத னுபபியின னுமெங்கே பெரியோனானது  
 வருவிருக தே நுண்பதல்லா ல்விருக தினா து னுருசோ துமருந ததானே

*The worthy house-holders, who dwell in the country blessed by the sacred  
 Tandaleiyar (a title of Siven) consider the day in which they have no guest  
 as no day: after having treated honorably and dismissed the respectable  
 guest, who has visited them as a friend, they enquire anxiously for virtuous  
 men to partake of their hospitality, for the  
 food taken when no guest is  
 present is poison.*

**TIRUVIL'EI-YA'D'EL.**

அருந தினரருந திசுசு சல்லவருந துகின ருருமாவகே  
 யிருந தினி தருந தாநிறபவினன முதடடுபபின னும  
 விருந தினரவரவுநோநகவிததெ தலாமயவி லேசி  
 வருந திவின டேருககுமேரோருழவர் பேர்வொடிநிறபார

*After those who have eaten have departed  
 are eating pleasant meats, the truly hospitable*

and while their actual guests  
again prepare food and stand

looking for the coming of other guests, as the owner of one only plough,  
who hath sowed in his field all the seed he possesseth, standeth with a pale  
face looking anxiously to the sky for rain.

ARĀ NĒRI-CHĀ'RAM.

அட்டுண்டு வாழ்வாரககு திட்டுண்டுள்ளாரான நாம  
அட்டுண்டு மாடியுடையவர அட்டுண்டு

வாழ்வாரககு வாழ்வார திட்டுண்டுள்ளாரான நாம ததல  
வீழ்வாரககு வீழ்வார திட்டுண்டு

10

Those who do not prepare food for themselves (religious persons) ought  
be received as guests by the house-holders who do ; when house-holders  
receive other house-holders it may be said to  
the falling.

resemble the falling assisting

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NANNERĪ.

கட்டுண்டு வாவான் கைமுகவடுகானடின புநீ

அலகேலாரவர்வால்முங்குபயலகேலார

திருநதுதளிர்காடமுததென்ற

வவர்தேதமா

வருநதுருசுழலகாலவர்

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

ELA'DI.

இனசொல்லினமாடசியிடம்

வினாணயாரபாரகரும

வனசொறகவிரநதுவகுப்பானேனமெனசொன

முருந்தேயகருமுடபேரிலயிறறியுயநானும்  
விருந்தேறபாரவிண்ணாரவினாரநது

He, who, avoiding offensive speech, receiveth all with courtesy and supplieth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pointed as thorns! will receive the inmates of the sky as his delighted guests.

PAZHA-MOZHI.

நலகூரநதுவரகருநனிபெரியராயிரார

செவ்வீருநதாவிசெவ்வேண்டாபொலவ

திருநதவரசெய்யுமவருத்தவகுருவி

குறவகறுப்பசுசோருங்குடர

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

A'CHA'RA-CO'VEI.

முறுவலி

விதுகாகாரமவண்பாய

கிடகைக்கோடிவகைநதமெனபதவகிசசென குறவ  
கூடுகூடுசெய்யுளுள்றபபு

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

GOVINDA-SADAGAM.

குழா துவணடினருசணபகப்புவைத்தொடா துவெறும  
பாழானந்தததெசுருகிவிநபூமணமபறறிப்புல்லுந  
தாழாதநடபிநூநவுகொண்டாடத்தககாரமவியிற  
கூழாதிவியினிதெயசுசநானநதகோய்நதகூன

As the various kinds of bees neither touch, nor fly around the highly perfumed flower of the Chan'bagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it ; so, O Govinden, who art without beginning and without end ! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "humble weed" of the translation is the shrub called *சருகரு*; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

INDIVENBA.

தென்பு

வததாரதெயவமவிருநதொககலென னுடவ

நின்புறத்தா னுண்டவினிதாமே - அன்பிற்ருவ  
 தககவலாயனறித்தனிதநுண்ணருவி காமின  
 கொக்கருநதலென்றருறி

Sweet is his food to him who has satisfied the  
 Manes, the Deity, his guest,

and his relations; of him who void  
of affectionate feelings eateth by himself  
unaccompanied by worthy guests, the stork  
swallowing fish is a type.

CHINTA'MAN'I.

அடடுநீரருவிககுனறத்தலல்து  
வயிரநதேதானு  
குட்டநீரககுனததினல்  
லாறகுயபைமேறகுவலொழுவா  
விடடுநீரவினவிசடுகணமினவி  
முததகையவரகனல்லாற ப  
ட்டதுபகுத்தணபாரிப்பாரமிசையி  
லவையனதேற

மாசித்திலகண்மீசினகிணனத்தகுனிமுனின  
உளசித்தானமலுசியவாடையுடையாகப்  
பேசுப்பாவாயிசைசெயனகையசுடுநகிக

கூசுகூசுகிறப்பரகோடுதது

ண்டறியாதார

*It is in the mountains, which abound  
that the diamond is poured; the water*

*in contenting streams and there only  
lily flowers only in the pool of deep  
waters and not on the dung-hill; hear, ye who have enquired, what I declare;  
they only are eminently worthy on the earth who eat after having distribut-  
ed food to others.*



*They who give not food before they eat shall hereafter stand shivering  
with fear, holding in their hands a potsherd, and entreating charity, while  
in the cold month of Māsi they are clothed in a garment, formed of dirty  
rags, sewed together by thorns instead of  
needles.*

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· ARA NEĪDIPAM.

உருளாதவிழுந் தியமொன்பதிருநதவரிவரூ  
யிருளாதபெருங்குரத்தககிறைவயுயத்தோனறுதலிந

தெருளாதவிழுந் தியமொன்பதிருநதவரிவரூ

பொருளாகவிருநதின

சாப்போறறியவன்பயனாகும

வளவர்களாயவழங்குதலிமவரையறையிறபெருகுசெவ்வ  
மெனளறபாடினமையுந் தியனவேனுகரவதுவுந  
தளவாதவிழுந் தியத்தலைப்படடநதினடுதலிம

விள

சாதுவிருநதினகாந்கவேமாமமுமபயனனதேற

வனமையிற் பிறந்து மயிற் பிறந்த ததிலும வகுநியுன்  
 டினமககனுனை நியிரந துண்டெயததுழிவது  
 முளவென துபாருளுகெட்டுரைதேதேயாடுதலுங்.  
 குவகேனுமவிருநினருகூட்டியுணருபயகுமே

வெறுமவியிற் பிறந்த ததிலுமவேண்டியதாமபெருமையுரு  
 சிறுமவனயிற் பிறந்தெல்ககச்செய்தொழிற் றறிருப்பதுவு  
 மறுதொழிலுந்நுகியலிமநதெய்ததுழிவது  
 முறுநியெயவுதுவிருநதையோமபாசபயனனடுற

*To attain to the station (of Indren) the lord of the nine sources of immu-  
 table wealth, to be born a prince in an illustrious and exalted family, to be  
 mounted on a well-trained Elephant, and to be raised to great glory by  
 the voice of fame, are the high rewards of the munificent reception of guests.*

*The means of acting with liberality; to enjoy without deficiency and in  
 the highest degree unbounded prosperity; to eat delicious meats and to  
 attain to the diadem of the lord of pre-eminent and exhaustless wealth; these*

**are the rewards for receiving guests with  
 assiduous hospitality.**

*To be born in a mean and powerless family; to become emaciated by  
 want and hardship at the tenderest age; to live in wretchedness by beg-  
 ging alms in the meanest manner; this is the retribution to those who eat  
 without bestowing on guests even common herbs.*

*To be born in the house of poverty; to want even the necessaries of life;  
 to live without employment in a small hut, infested by white ants; to wan-  
 der idly about attached to neither of the six occupations; this is their retri-  
 bution who deem not the hospitable reception of guests the chief duty of life.*

NOTE. The nine sources of wealth possessed by the King of heaven are five species  
 of omniferent trees; namely, மந்தாரம் Mandāram சந்தானம் Sandānam அரிச்ச  
 நதம் Harischandanam பாரிசாதம் Pārijātam and கற்பகம், Carpacam; the  
 Cow, காமதேனு Cāmadhēnu, the conch சங்ககிதி 'Sancaridhi and the flower  
 பதமகிதி Padmanidhi.



## CHAP. X.

இனியவைகூறல்

On Courtesy.

This title is composed of இனியவை the plural of இனிது *that which is sweet or pleasant* and கூறல் *to speak*, and might therefore be rendered more strictly, *On affability*.



I.

இ

னசொல்லீரமவனாடுபபடிநில்வாளு  
செம்பொருளகண்டாரவாய்சசொல  
(க)

Fair are the words of those,

but void of guile,  
Who know that sterner  
virtue should be joined,  
To mild affection.

“ Fair are the words of those” &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature*, that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from it's generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all it's zest, is justly considered as destructive of it's most essential quality, and as depriving the act of it's beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages



The Grecian moralist, whose meaning, like that of the author of this work, is some times obscured by the severity and terseness of his style, in treating on this nameless virtue, *seems* to make a distinction between the demonstrations of courtesy and friendship, because the latter are dictated by affection, the former not. This distinction would hardly be admitted by the Indian moralists, but it is no doubt founded in nature; for courtesy does not necessarily include any special affection towards it's object. Considered however, as an habitual *virtue* this theory of it's origin must be omitted, as it cannot be denied that it proceeds from affection in the abstract, from that tone of general kindness which the mind acquires by a just notion of right and wrong, the outward expression of which is complaisance and attention to others. Even the counterfeit forms of these, though in themselves unsubstantial ceremonies, have their source in the benevolent feelings by which social order is cemented; for those who possess them not are thus obliged, in outward expression at least, to imitate those who do.

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“ Sterner ”—“ mild ”—these epithets are not in the original and perhaps are not required to complete the sense; but they do not impede it and are necessary to complete the measure of the verse.

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இன *sweet, pleasant*, the root used adjectively for இனிய.—சொல் *the words*.—ஆல் an expletive particle.—ஈரம் *an affectionate temper*; this lit. signifies *coolness*, but all terms having this sense are by the Tamil writers used figuratively to express *amenity of disposition*, in contradistinction to வெமகம் *heat* and similar terms which signify *severity, harshness*.—அவ்வ இ, *united to*; a contraction from அனாவிய a part. from அனாவல் *to be united*.—படி ஆ, lit. *chaff*, here *deceit, fraud*.—இல் *without*; lit. *nonexistent things*, being the 3 pers. plu. neu. of the negative defective இல்.—ஆம், contracted from ஆகும், *which are*; the su. part. of ஆதல்.—செம்பொருள் *virtue*; the terms forming this compound are செம் *red, bright, beautiful*, and பொருள் *a thing, wealth*.—கண்டா of those who perceive; the pron-part. masc. plu. of the

past tense of *காணுதல்* to see, the nom. being used for the gen.—*வாய* of the mouth ; the nom. for the gen.—*சொல்* the words ; the nom. governing the sub. *வ.* understood which governs *சொல்* in the first line.

## II.

அகன்மரந தீ தலினனறே  
முக

ன்மரநதீனசொலனாகபபெறின  
(உ)

Though bounty may rejoice  
the heart, yet words,

Of courtesy, which dress the  
face in smiles,

Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior ; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is

தேவரீர, dévarîr, which is the Sanscrit term देवः Dévah god conjugated in the second person plural, and literally signifies *ye Gods*; it is equivalent to your Majesty.—தாயகன்யரகன் is scarcely inferior; it is composed of plurals of தாய himself, ipse, and அவன் he, that man and is equivalent to your highness. From these there are several descents through தாயகன், themselves, your excellency, தீயகன் your lordship, தாயம் themselves, your honour and தீர you, to the simple தீ thou. This honorific mode of speech, is common, also, to the first and third person; I do not know whether a Tamil prince ever indulged himself in the use of the term தேவரோம we gods, though the expression is grammatical; but நாயகன் for நான I, and அவரகன் for அவன் he are used to make superior distinction, while நாம we and அவர் they are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரோ O Merchant, முதலி or முதலியாரோ O Cultivator. அயயர் from அயயன் father is often prefixed, as தேவரீய யாராயாவே here Sir, O King! and it is used commonly as the English Sir! to superiors and equals; when it is intended to express great inferiority or contempt, the words அடர் mas. and அடர் fem. or more correctly ஏடர்

mas. and **வழி** fem. are employed and are equivalent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill-manners; the expression **நாடுமன நுதீயன நும** is nearly equivalent to the French *intoyer*, to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to thee and thou* a person unadvisedly was the certain forerunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Beschi's grammar *De Elegantiori Linguae Tamulicæ Dialecto*, I shall here notice.

This instance occurs in one of the ancient works, the *Chintāman'ī*, where

the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed by the unexpected recovery of a long-lost and only son. The Queen *Vijeivi*, the mother of *Sivagen*, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, *Satchanden*, was slain by his rebellious minister, and was overtaken by the pains of labor in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the *Vaisya* cast. The mother took refuge with a society of

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holy virgins (**மாதுவமகளீர** women strictly devoted, they are peculiar to the *Jaina* sect) in the wilderness, where she was discovered at

length by her son, after he had arrived at a mature age and had acquired great renown by many glorious achievements ; on this occasion she thus addresses him.

வாடடிற்றகுருசி றனவனைவாள  
 மாகத்தூநீ ததூக  
 காட்டகததூமமைநீ ததகய ததுயெ றகாண வநதீர

சேடடிளமபரு துமாரபி றசேவகசாமியீரோ

யூட்டரககு  
 ணடசேநதூமனாயடி நோவடுவனருள

You are come to see me, miserable woman,  
 who forsook in the battle of  
 swords the king mighty in  
 arms and abandoned you also,  
 in the field of the dead,

O my lord Sivagen, whose breast equaleth in  
 beauty the newly risen sun, not  
 without pain to your feet, tinted with the bright  
 color of which the red Lotus  
 hath deeply drunk. In this verse சுவாமியீரோ



is the vocative of சுவாமீ Lord

conjugated as an appellative in the second person plural, in which form occur

the verb வந்தீர you have come and the pronoun உமமை you.

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அகன the mind.—அமரநது rejoicing; the ger. of அமரதல to be in concord with, to calm.—எதவின than giving; the verbal in ல in the 5th or 2nd abl. case, here implying comparison.—கனதே is certainly more excellent; the particle ஁ gives this word an emphatic, and the preced- ing ablative in இல் a comparative meaning.—முகன the face.—அமரநது rejoicing.—இன் pleasant.—சொலன a speaker; an appel. from சொல speech.—ஆக to become.—பெறின if he obtain; the subj. of பெறல to get, obtain.

The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, நனமு, is governed.

NOTE. The latin commentator though he has rendered the gerund அமரநது in both places properly *rejoicing*, unaccountably reads both here and in the couplet ranked as second in the preceding chapter மரநது and states it to be used for மலரநது the ger. of மலரதல் to bloom, flower. I can find no authority whatever for this reading.

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### III.

புணியுடையனினசொல்லொ  
தொருவற  
கணியல                      லமறறுபயிற்

(ரு)

The grace of fair humility,

the grace

Of courteous words, do all  
far more adorn  
Than do all other  
ornament.

பணிவு of humility.—உடையன the possessor.—இன் pleasant.—  
சொல்லின a speaker.—ஆதல் the becoming; the verbal in regimen  
with the preceding noms. உடையன and சொல்லின and governing the  
subs. v. understood.—ஒருவற்கு to any one; the dat. sing. of ஒருவன் one  
person, from ஒரு the radical form of ஒன்று one; in the plu. this word  
always has the meaning here given to the sing. namely, some out of a  
number, any, and, with the determinative உம், all.—ஆணி is an orna-  
ment: the nom. governed by the subs. v.—அல்ல are not; the 3rd pers.  
neu. plu. of அல் it is not, governing the ac. plu. of ஆணி understood.—  
மற்று an expletive.—பிற other things; the 3rd pers. neu. plu. of the  
appel. பிறன்.

IV

இன சொல்லினி தீன மலகாணபானெவன கொ

லோ

வ

ன சொல்வழங்குவது

(கூ)

O, wherefore useth

he discourteous words,  
Who knows full well  
the sweets of courteous speech.

“ The sweets of courteous speech ” — The following illustration of this couplet is from a work called `Sivasiva Ven'ba, ( சிவசிவவேண்பா ) resembling the Magà-nidhi Sùl'aman'i (see page 139), except that the examples, being in verse are dressed in more laconic and pithy terms, and that citations from the originale, whence they are borrowed, are added. The whole story of the attempt of Rāvan'en, the giant king of Lancà, to overturn by the force of his single arm, the mountain Cailāsap, which supports the heaven and throne of `Siven, may be seen in the 6th Section, ரா வண்ணவரையெடுத்தபடலம், of the prose translation of the U'tara Rāmāyau'am into Tamil by Chidambala Pandāram.

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SIVASIVA VEN'BA

வேண்பா

குனறெடுத்தானினசொற்கொடுகருவணவாருகியைச்  
செய்நெடுத்தினபுறமுனிசிவசிவா உன்றடுத்த  
இனசொலினிதினநவகாண்பாடுனவன்கொடுரை  
வனசொலவழங்குவது - எனற்குறடகுரை

பிறகூறியினசொற்றனகசீபமபயததவியனுபவித்தறிசினறவ  
னதுநிறகபபிறமரடடுவனசொலவசெசொலவதென்னபயனகருகியெ  
ன்றவாறு.

இதற்குப்பிசமாணமிராமர்யணவுத்தர்காண்டத்திதிராவணனகயிலாயத  
தையெடுத்தவிடத்தில.

புதுமொழி

செருககி னுன மவ்றியெடுததவனமணிமுடிசிதற  
செருககி னுன தபொரு. துபாதலத்தினிமனடுநா,  
ளிருககுகாலியி விருககெனுமன்சாலா விறைநெரு  
செருககி னுன வனவேண்டியவரமெலாமுதவ

இராமாயணம்

சகடடுருளியிற்றநிரிபிறபயிசிசவிபபமுனிவுறறதபரி  
பகடடி. துவெனககருதூககம்லரககேரூபநிபயிலவகாரமேன  
முகடடெனதுபடபகமவிலகருகயிலிககிரிமுரிபபனெனவே  
துவடடுகளபடககடிதெடுததனன  
யிசைத்தவரதுணுககமுறவே



மறைத்தவரமதுககமுமடககொடிநடுககமுமனததில்வறையாப  
பிறைச்சடைமுடிக்கடவுளபொற்றிருவடிபபெருவிராறறவையிடு  
னெதுககவனவமுததீடவுடறபொறைபதைபபந்ருதர்க்கிறைவரு  
கதுரதவுருவத்தினுமறககருமனததனவேருவிககதறின



அபபடிபிருககுமவதரத்தினூதரவ

நதுசானனபிரகாரம  
அவவழியவனுமபாடவான்மதி  
முநதவளைத்தூககொண்டி  
முயவகைபுல்கமாளுமுனநகைககொடியா  
ண்டி  
மெவவகைபபகையுமெவலலும  
நதிரவானுமீநதான

பொய்யகைநிஞதனெ

பறநுவிடைகொணடுபாகலுறநுன

STANZA.

*The lister of the mountain (Rávan'en) by the use of pleasing words having entered the sea of divine favor, obtained happiness, O Siva! O-Siva! HOW THEN IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS?*

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COMMENT ON THE COUPLET.

*While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others?*

EXAMPLE.

*The example for this couplet is from the last where Rávan'en lifts up the mountain Caíláyam.*

*book of the Irámàyan'am*

ORIGINAL STANZA.

*When with fury he lifted up the mountain, he (Siven) pressed him down and scattered around the fragments of his crown*

enchased with jewels ; unable to endure this he sunk to the infernal regions, but, when he had long remained there, he melted the heart of the God by the sweet and conciliatory strains of the *Iruccu* (*Ric Védam*) and obtained from him every boon he desired.

### STANZAS FROM THE RAMA'YAN'AM.

When he who is not subject to mortal birth, which revolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain Cayiligiri, which prevented his chariot from ascending to it's top, where evil never comes ; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on it's summit.

The god, who bears the new moon as the crown of his twisted hair perceiving, that the devotees were reeling in confusion, and that Párvatí, that tender one, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold ; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament,  
Náradar came to him and according to his advice.

While he was thus singing (the *Ric Védam*), Arén delighted embraced him, bestowed upon him the dominion of the three worlds for thirty five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome ; the giant having received these favors was permitted to depart.

இன் னெதல் ஶ்ய pleasant words.—இனிது the sweetness, pleasantness.—ஈன தல் that is caused.—நாரட பரன் he who sees.—நடவகோந்

wherefore

accounted

; the first term is here used for என why and the last may be either an interrogative or expletive particle. —வனசொல

hard words, the first term is used for வலி strong, hard —வழங்குவது are they used, or spoken; வழங்கல் means both to practice and to speak.

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V.

இனியவுளவாக்வி

னனாகுமறல

க

னியிருப்பககாயகவாநதற

று ( ட )

Discourteous speech when  
courteous may be used,

Is like the sickly appetite,  
which culls



Fruit immature, leaving the ripe  
untouched.

இனிம *pleasant words*, the latter term being understood; the 3rd pers. plu. of the appel root இன் *sweet*.—உள் *things that are present*; the

same from the def. or appel. root உள் *be*.—ஆக *when they become*; the inf. of ஆகுதல். lit. construction—*when sweet words have become things present*.—இனஞ்சு *unpleasant words*; the 3rd pers. neu. neg. of இன்.—கூறல் *the speaking*.—கனி *ripe fruit*.—இருப்ப *when there is*; the inf. of இருத்தல்.—காய *unripe fruit*.—கவர *eat*.—அற *is like*.

## ILLUSTRATIONS.

### NA'LABI-NA'NURU.

பெறுவதென நின் நியுமபெறமுனேபொலக  
கறுவுகொண்டேலாதாரமாட்டுங்கறுவிமுற

கோத்தினஞ்சு நியுயாயாககூற

பேதைககு

நாததுன் னுகவெளிவனத்து

கண்மவெரிநனஞ்சுக்கண்ணின

குணமென யுயர்ந்து நகரிதாறகு ணான முயக்க

குற்றமுழைநின்

றுகறுகுநியவரகட

கெறருவியனறதோகா

*If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained any thing, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.*



*O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who, standing in their presence, declare their faults for the purpose of destroying their reputation?*

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RAMAYANAM.

புகை

யுடைத்தென னிலுண 6. ௨ பாயகு ன

வகுகெனறுனனு

புகையடைதலுக்கநூலெரணிநயமுமவேண்டறபாறதே  
 புகையடைச்சிந்தையாரகமுமபயனுமுமபண்பிறதீரா  
 நகையடைமுகத்தையாதினனனாரவிநிராவால்

*Wheresoever smoke is there fire bursteth forth ; know, also, that wheresoever the world is there is sin, and hence the assistance of the sacred writers is especially necessary ; let thy conduct, therefore, towards those who are at enmity with thee be ever meritorious ; shew to them a smiling countenance, and let thy tongue speak to them pleasant words.*

• B'ARADAM.

சுததெனுயகுணஞ்சாரநதவரககலாற  
 சுததவினசொலாநதூயமமகட்டுமோ  
 சித்தமவேறுரைவேறுசெய்கையே

*Have any*

நிததிறத்திடுராக்கினசொலேறகுமோ  
*but those who were truly virtuous ever been endowed with courtesy in it's purity ? hath courteous speech ever belonged to those whose thoughts, whose words, and whose actions were at variance ?*

N'DI-NERI VEL ACCAM.

கணடுககநமபாநகைமுகடுமநாணமலரா  
 மினமொழியினவாயகையேநீங்கனியாமவணமை

பல்மாதலையுநிறதபனபுடையானதே  
சசிபாதகநபதரு

*A kind glance of the eye is the bud ; a smiling face the opening flower ; truth, graced by courteous words, the sweet fruit ; and the generous are the immoveable and wealth giving tree, which produceth liberality with other great and various benefits.*

PALHA-MOZHI.

புனசொல இநனசொல இமபொயயின நுணரகிறபார  
வனசொல வழியராயவா முதலு முண்டாமோ  
புனசொலிடரபடுபபதவ்லா வெருவவிர  
யினசொலிடரபடுபபதிவ

*When the nature of bad words and good words is truly considered, will those who use hard words ever be found to prosper ? good words have never been the cause of sorrow, though bad words often have.*

E'LABI.

சினதவுரையானசேற

றமுரையானசீநிலலா

நியலபுரையானமுரையானசுவாரகருக  
கூடுவதிவரவிரககொவவைடுபாறசெவரயாய  
காடுவரவிண்டுரநயநது

( 267 )

*The inmates of the sky behold with delight, O thou whose roseate lips resemble the fruit of the Covei ! him, who according to his means, is liberal to*

those united to him in affection, and neither  
 speaketh slanderous words, nor  
 words of unpleasant tendency, nor angry  
 words, nor malicious words.

NANN'ERĪ

இனசொலாளை நியிருதீரவியனுகம்  
 வனசொலாளை அமகிழாதேபொனசெ  
 யகிரவவர  
 யாயபொங்காதழற்கதிராற்றணனைகதிரா  
 வரவாறபொங்குகடல

The world within the bounds of the ocean  
 are delighted with pleasant words, but never  
 with those that give pain, O thou who respondest  
 with the noise of  
 golden rings! the sea is not raised by the  
 burning rays of the sun, but by the  
 appearance of the cool-beamed moon.

SIRUPANJA-MU'LAM.

இனசொல்லாளுகுயகிவிரமையியல்டிலொ  
 வனசொல்லாளுகுமபகைமமனடுமனசொலின

ஆயவிலாமாரருளவருளிமுமனத்தான  
 லீவிலவரலீடாயவிடும

*Amity proceeds from courteous speech,  
 and enmity from the rude words  
 of the worthless ; by studiously employing  
 soft words universal benevolence  
 is produced, and the mind in which this  
 benevolence exists will attain to  
 endless bliss.*

TAN DALEIYA'R-MA'LEI.

பொறகு  
 கடயும்பொறதுகிலும்பொறபணியுங்கொடு  
 பபதென்னபொ  
 குளேடுவனநாம

ஊ  
 நகமலடுகமலரநடுத்யுபசாரம்சுகவினசொ  
 ளானடநதாலினநேற  
 கறகையுடுமாழிபாகாதண்டலிபாரவன

நாட்டி நகருமயானமேயநத

சுறகலாயி னபநதநி லேசனமாரிபெய  
துவிடு நதனமைதானே

*Consider not the gift of a golden  
umbrella, or of clothes or jewelry orna-  
mented with gold, as bestowing real wealth,  
unless the countenance bloom with*

*pleasure like the fresh lotos, and civility and courtesy be maintained; then  
indeed it resembleth a shower of honey falling on a shed formed of sugar cane  
and filled with sugar, in the country blessed by thee O Tandaleiyar! who*

*ever kepeest by thy side the goddess whose  
speech would soften a rock of black  
stone.*

ARANERI-DIPAM.

ஒளநியராயோ துதலுமோகுனமைம

றவாமற

ஒளநியராயகடுகடபதுவுயடுகடவறகைபயி நரகருகாததச  
மொளநபாடுகைமயுவகருசொலிவினகையுவு

கள்ளமகன றினசோல்வகிககர

ததவரதமபயனனறே

உள்ளியிலாவு

றுபபமைவுமுறு தூயமையுடைமையுங் காணில

நடுதாயினமையுங்கனையிடைப்பு'நிலராகி

வானநததுவசிரராயமகிழநதுவீற

நிருபபதுவுந தேனெனவினசொனமாநிசிறுவு

நுகருமபொழீயதமே

அருளுடைமையாவரகருமன்னாகருமகலாமை

பொருளுடைமைபொயபபாநிபுலகிரூபபி

நிவினமை.

தேருளுடைமைநீ

தசொளிகளிடமுடவகுநதினவனபபு

மருளமரநதவினசொலவினமைபயனென்றறை

உாரே

உள்ளுணராநொழுதுதலிமுறு தூயமையி  
னமையு

மெள்ளறபாடிந் தொழிலசெய்கிந் குலததுடடோனறுதலிவ

கொள்ளறபாடினமையுங்கருசொறகூறுதலிந

தள்ளரியவினசொலவந் ததாங்காதபபனனறே

To study with intelligence and



without forgetting what he has learned ;

to listen with a clear understanding to his teacher ; to obtain honor by teaching that which he has heard to others ; to speak no offensive words ; these are the fruits they will obtain in a future life who observed a courteous address abstracted from all evil.

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not, and a glorious and a triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown ; these the wise say will be conferred hereafter by affability, which proceedeth from benevolence.

all

To act without due reflection ; to  
employed in an infamous occupation

be void of true purity of mind ; to be  
; to be born in a low cast ; to be without  
honor ; to speak that which should not  
be spoken ; this will be the retribution to those by

whom courtesy is not maintained.

NOTE. This is a composition of the Jainer.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the study of which therefore is confined to those belonging to it: not those which, although written by them, as the Chintāmanī, are known to the learned of all denominations.

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CHAP. XI.

செயநன்மறியறிதல

On gratitude.

This title is compounded of செய the root of செயதல to do, used as a past participle, நன்றி from நல good, a benefit and அறிதல to know, recognize.



I.

செய்யாடறசெய்தவுதவிககுவையகமுட  
 வானகமுடாறறலரிது  
 (க)

Though earth and  
 heaven could in return be given,  
 A benefit received when  
 none was due  
 They would not  
 recompence.

“ Though earth and heaven” &c.—The virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indeed only one source of this virtue, but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

“ When none was due”—is expressed in the original by the negative participle of the verb to do, செய்யாடற act arising entirely from disinterested

meaning *none having been done*; the motives, no benefit having been previously conferred by the receiver. Parimél-azhager notices another reading of this

verse—செய்யுரைமச்செய்த  
 வுதவியென நுபாடாடா. இய நித துதவமா  
 டடாதவிடத. நசுசெய்தவுதவி

செய்யுரை நுபாடாடா நுசுசெய்தவுதவி There are those who declare another reading of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—a *benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the Siva-Sivà Venbà contains the example adduced in that work in illustration of this Couplet.

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SIVA SIVA VEN

B'A

புடனமபோலிடணன  
 மேநடோன்யேவேறறாணறி

தேடமுடியாதே தனி வரி வாகாடி டெட்ர  
செய்யாமற செய் தவுதவிக்கு வயகமும  
வானகமுடாறறலரி து -

என்றகுறடகுறா

தசககுமுனனேருதவிசெய்யா திருக்கவொருவன பிறககுசசெய்தவுத  
விக்கு மணமுல்குமலீணனுல்குமகமொருக்க கொடுத்தா லு மொத்தலரி

தேனறவாறு. இதற்குப்பிரமாண

பிராமாயணத்தில - இராவணசுவர

னலீபிடணன் மேலனுப்பின வேல்குமபோதில்குமணனமரபிலேற  
றவிடம

புதுமொழி

சூககனேவியடுவலீனலீடண னுயிரழியா

சூககமுறறதையி

ல்ககுவனமரரபினிலேறமுன

பூககுமாறற

ராரடைந்தவர்ககுறுதுயரபோகத

தூககுதண றியையாவரோயளவையி ற

குறகுப்பார

இராமாயணம

முனனினுரோ

லாமபின னுறககாலினி னபு.டுகி.

நினனி லயான துவி ல்ககு வுணனவு

ராரோ

பின் னுமடுவலீவிறகி னணவரகணபு

தைத்தீரங்கப

பொன்னினமாரபிடையே

றறனைமுதுகிடைப்போக

இளவலிநொக்கியயவீராகவருவததுகடுநற  
வளவிதமடைநதோரகதாங்கிமனனுயிரகொடுக்குமவணமை

துளவியடுறங்கலாயநீயன்னதுதுணிநதாயெனரு  
லளவியதனதுசெயதற்கடுப்படுயமாகுமனறேற

புறவொண்ணினபொருடமுனயாகக்கபுணனூறவரிநதபுததே  
வறவனுமையகினவறவிசாககிலைப்பாசினற

பிறவின்யுரைப்ப

தெனடுவெபேரருளாளொனபார

கறகயயுகவனூமொப்பாரதமகவிடரகாவிடு

வென்றன

STANZA.

No search can discover a greater act of  
kindness than that of him who  
received as an ornament into his own breast  
the spear flung at Vidu'eu O

Siva! Siva! for HEAVEN AND EARTH  
CANNOT BE COMPARED TO A  
BENEFIT

CONFERRED, without expectation of reward,  
WHEN NO PREVIOUS  
BENEFIT HAS BEEN CONFERRED.

If heaven and earth were given in exchange for a benefit which one has done to others, without any benefit having been previously conferred on him

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by them, they would not equal it This is the meaning. There is an example of this in the Rámáyánám when Leccuman'en receives in his breast the spear sent by Rávanéswaren against (his brother) Vibidánen.

#### ORIGINAL VERSE.

Leccuven, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of Vid'an'en and received it in his own breast: who can estimate the value of the benefit, when those who possess the power of protection ward off the afflictions which those under their safeguard would otherwise suffer?

#### RA'MA'YAN'AM.

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he

received the weapon in his golden breast; so that it passed out at his back.



Beholding his brother, "O Lord," said Rāma, the courage which gives up life to protect those who rely on them is a distinguishing trait of the Kāśava race, O thou adorned by a garland of Tulasi! thou hast dared to do this, but, though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove shed his body until it became one wound, was not equal to thee; what other thing remains therethen to be spoken of (in the way of comparison)? those who are justly called benevolent, when they behold the cow and her calf, affliction of their friends, are like the

The story alluded to in the last verse is told in various works and in various ways; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. Pārvati was the dove and Siva was the hawk who had assumed these forms to try the nature of this Prince.



It is supposed to be referred to in the second verse of the preceding Chapter (not translated), which is—அன்புடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு 'Those void of affection belong wholly to themselves, but even the bones of the affectionate belong to others—and Viramānuni in the Tēmbāvanī thus applies it, borrowing the introductory word from this couplet.

அன்புடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு

உடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு  
 உடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு

உடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு

உடையவர்களுக்கெல்லாம்

உடையவர்களுக்கெல்லாம்

உடையவர்களுக்கெல்லாம் உடையவர்களுக்கெல்லாம் பிறர்க்கு

The affectionate will cut out their bones and bestow them on the objects of their affection; but who is he who hath given with his life, his bones and his

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whole body to be eaten? who but thou (O Christ!) who here beggedst food for thy subsistence, though thou nourishest all living with abundant food of every kind.

செய்யாமல் not having been done, i. e. any previous benefit; this

term the neg. ger. of செய்தல், is here used absolutely, உதவி being understood; the inf. of the affirmative verb is used with this meaning, which is the same as that of the ablative absolute of the Latin, but the

neg. having no inf. the ger. is substituted for it.—செய்த which has been done; the past. part. of the same verb.—உதவிக்கு to a benefit; the dat. governed by அரிது.—வையகமும் of the earth; composed of வைய the earth and அகம் the interior, quasi all within the earth, the whole earth.—வானகமும் and heaven; a compound, similar to the preceding from வான heaven and அகம். These terms united by the particle உம் repeated are joint noms. of the following verbal.—பாற்றல் the comparison; the verbal in ல் from the root மாறு change.—அரிது is impossible: 3d pers. sing. neu. from the root அரு difficult.



## II.

தி வின் ததுவின் நன றிசெயி மைம  
பவின் ததுவின் யாககொள  
வரபயன.றேரிவார

Small as a grain of millet (ச)  
Though it be, large as the towering palm  
A benefit to grateful eyes appears.

“Small as a grain of millet” &c.—There is a verse in the Nāladināndūru nearly similar to this; it occurs in the Chapter *On meanness*, கீமமை, which the authors not improperly consider as one of the characteristicks of ingratitude.

“Large as the towering palm a benefit to grateful eyes appears”—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongues, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not

in their language any word corresponding with *gratitude*; the inference from which they intend should be that the *idea* is unknown among them. To this enquiry let this chapter of Tiravaitaver and the accompaniments to it be the answer, as in it the *idea* will be found to be expressed in many varying modes.

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The charge of misrepresentation it may be attempted, however, to rebut by asserting that the *idea* cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this *idea* is also expressed by the compound கனறிமறவாடை, the last member of which is the negative noun of action from மறத்தல் to *forget*, and ingratitude by the same in the affirmative, கனறிமறத்தல்; so in Telugu కేలమఁగఁపనివాఁడు, of the same derivation, signifies a *grateful man*; in sanscrit निजिःपुः from the intensitive निः and the root स्तु exchange and उपशुल्लभकार्म formed by the conjunction of the upasarga उपशि with उपकार्म a *benefit*, are terms differing in derivation from the preceding, but both meaning *gratitude*; while, of the compounds स्तुतस्त्रि from स्तुतः an *act* and स्त्रि he who knows; recognizes, and स्तुतुषु from the same and षु a *slayer*; murderer, the first signifies a *grateful* and the second are *ungrateful man*.

இவரியவனைத்தேயாயி னுஞ்செய்தந  
 ன நுண்டாற  
 பவரியவனைத்தாவுளருவாசானடு  
 றாபவரியவனைத  
 தென நுஞ்செயி னுமீ லபகருவிநன  
 னுட

If the virtuous have received a favor as small as a grain of millet they will consider it as large as a palm-tree; but if a favor as large as a palm, O king of the Country washed by sparkling waves! be conferred on the ungrateful, it will produce no benefit.

சூவண millet, a grain of millet.—சூவண quantity.—நன றி a bene-  
fit:—these three terms constitute a

compound, of which the interme-  
diate member is united to the first by உவமைதொகைதொடரொழி,  
a word signifying similitude being suppressed, and with the last by  
குணத்தொகைதொடரொழி, the termination or sign of the adjective  
being suppressed : : these

being supplied the sentence stands thus—  
சூவணயைப்போலேத சூவணய or

சூவணயான நன றி.—செய் இம் although it be  
done; the subj. of செய் தல united with the

particle உம் and governed by the preceding  
nom. —பவண a palm or palmyra

tree.—சூவண quantity. The construction of  
these terms is the same as of those to

which they rhyme.—ஆ abbreviation of ஆக  
*to be* : the inf. of ஆதல்.—கொளவர் *they*  
*consider* ; the 3d. person plu. masc. of  
கொள்ளுதல் *to take* ; எண்ணி the ger.  
of எண்ணல் *to think*  
may be here supplied to complete the  
meaning, which is equivalent to the familiar  
English expression, *I take it to be so, or, I*  
*think so.*—பயன *fruit, profit.*—தெரிவார்  
*they who know*; the 3d. pers. plu. masc. of  
தெரிதல், governing the preceding neu. term  
in the nom. for the ac. or more  
appropriately, according to the expression of  
Tamil grammar, forming with it the  
compound called ஐவேறறுமைதொகை, the  
sign of the ac. case being suppressed.

NOTE. The construction assigned in the preceding couplet to செய்யாமல and செய்த, and to செயின in this, gives them a passive sense, which the verbal forms denominated பெயரொச்சம and விவரையெச்சம by the Tamil grammarians, including parts. gers. and inf., must frequently take when rendered into English; but these terms are in truth under regimen with a nom. understood, which is the real

agent of the act, and governs as actives, the term by which the subject is expressed and by which, as passives, they are apparently governed. In the first couplet the agent of the act to do is person, and the subject benefit; the nom. ஒருவன, therefore, should be understood both before செய்யாமல and செய்த, and in the first line of this Couplet, which, when the whole elipsis is supplied should be written—

ஒருவன நிவரையாற்ற  
 விளப்பபடதன நியைசெயினும்.—In either case the nom. supplied gives an active meaning to the ger. part. and subj. they respectively govern, and obviates the anomaly of passive forms being derived from active verbs.—All forms liable to this apparent passive construction, of which the three already mentioned and the சிக முகாலத்த விவரையெச்சம, or the inf. used absolutely and corresponding with the ablative case absolute in Latin, are in most frequent use, can take it only when the subject is expressed and the agent understood, or when both are understood.

Thus ; பணங்கெட்டினீவான்

if money be asked, he will give it; செய்வகையெய . யாம  
 றபணநதூரான the business not having been done, I  
 will not give the money; செயதேவவகையெய . து this  
 is the business which was done :

பணங்கேடகையெய நதான  
 the money being asked (pecuniā requisitā) he gave it. But when the agent only or  
 both the agent and subject are expressed, they are actives constructively and naturally  
 and ought always to be so construed, with, perhaps, the exception in some cases of the  
 the past part. Thus செய்வகையெய if you ask money, he will give it.  
 செய்வகையெயயாமசெய்வகையெய he departed without having done the work.  
 செய்வகையெயதேவவகையெய து this is the work he has done; நானபணங்கேடகையெய  
 தான I having asked money, he gave it. The governing nominative being supplied in the  
 latter examples demonstrates the real construction in the former, in which it is wanting

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### III.

உதவிவரைததனறுத  
 வி .

யுதவிசெய்யப்படடாரசாலபின  
 வரைதது(௫)

The exalted mind no benefit  
esteems

By mere return repaid, but  
by the scale

Of it's own greatness  
measures each.

“ By the scale of it's own greatness”—In the original the instrument is not mentioned, the literal sense of the words being,—*it has it's measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—“ Sensus est, parvum etiam beneficium, si fiat magno viro, ab hoc plurimi estimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc minimi fieri; adeoque mensuram beneficium non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies.”—Here it is clear, from the person of the last verb, that the conferrer is considered as the measurer of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return. Parimel-Azhager's paraphrase does not sanction this meaning; his words are—கைமாருன வுதவிகாரை ததா னுமபொருளா னுபகாரித்தா னுமாகியமூவகையா னுமுன செய்தலுதவியளவிற்றனறதவரைசடுசயவிததுகடு காண்டவா தமமமைதியளவிற்றென்றவாறு—“ A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received.”—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter.—It is the receiver not the conferrer, that the author represents as measuring the benefits; the return to which, he says, will not be like for like, but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.

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உதவி *benefit*.—வகாத்தது of the measure 3rd, per. neu. of வகா.—  
 அனது. *it is not*. 3rd. per. neu. sing. of the root அந.—உதவி nom.  
 governing வகாத்தது.—உதவி compounded with செய்பபட்டார of  
 those who received benefit plu. per. pro. of the verb செய்பபடுதலை  
 to be done.—சாலமின gen. of சால்பு magnitude வகாத்தது of the mea-  
 sure implied the measure of benefit.

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IV.

கொனறனனவீனஞ்செயினுமவர்செய்த  
 வொனறநனறளளககெடும

(க)

To one small favor though

there may succeed

Deadly offence

; the grateful from the

mind will rase

For that all memory

of this.

கொன்று *killing*; the gerund of கொல்லுதல் to kill.—அனை *like*; a particle of similitude; properly the part. of the appel. root அன so. The construction is the same as கொண்டறறு in Couplet II. Chap. III. See Note Page 62.—இனம் *mischief, evil*, lit. *that which is unpleasant*; the pron. part. neg. of இனம் *sweet, pleasant*.—செயினும் *although there be done*; a subj. form of செய்தல்.—அவர *they*; nom. plu. of the dem. pron. அயன.—செய்தல் *done*; past. part of செய்தல்.—ஒன்று *one*.—நனம் *benefit*.—உள்ள *when remembered*, the inf. of உள்ளதல் *to think; reflect, keep in mind*. This is really governed by the preceding term in the nom. but together they have the effect of the Latin abl. abs.—*beneficio in mente recordato*.—கொடும *will be annihilated*, i. e. the mischief subsequently done; the 3rd. pers. fu. of கொடுதல் *to become destroyed*; governed by இனம்; both the nom. and the v. may be taken either in a singular or plural sense.

—  
V.  
—

எந்நன்றி

கொன்றாககுமுயவுண்டாமுயவில

செய்நன்றிகொன்றடகறகு

வலிச  
(உ)

Though every virtue by his hand expire  
 Yet may he live ; but by the stroke he dies  
 When murdered gratitude before him falls.

“ Though every virtue” &c. Parimél-Azhager renders the words எந்நன்மை by பெரிய வறமை the great virtues and adds this gloss—பெரிய வ

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றவகளைச் சிதைத்தலாவது - ஆனமுல்பெரிய நுததது மகவீரகருவைச்சிதைத்தது மபாரபபாரத்தபுதது முதலியபாதகங்களைச்செய்தல் The distinction of the great virtues includes the commission of such heinous crimes as cutting off the dugs of a cow, the destruction of the fœtus by women, or the murder of Brahmans.—The meaning of the author is, that whatever other faults he may have committed, there is still hope that the backslider may be reclaimed, if grateful feelings shew that virtue is not entirely dead within him ; but there is no hope when he crowns his other offences by the crime of ingratitude—Both the translation and explanation very inadequately convey the strength and vivid expression of the original.

எந்நன்மை நி every virtue ; the interrogative particle எ being prefixed to this, and the

conjunctive உம to the next term, a

universality of mean-

ing is given to both.—கொன்றாக்கும் to those who have slain—or obli-  
terated; the past. pron. part. plu. of கொல்லுதல் in the dat. case.—உயவு  
life.—உண்டாம் may be; compounded of உண்டு the ger. of உண்டு there  
is and ஆம் the contracted 3rd. pers. neu. fu. of ஆதல்.—உயவு life.—  
இல்லை there is not,—செயநனி benefits conferred.—கொன்ற who  
has slain. (i. e. effaced the remembrance of)—மகற்கு to the man.



## ILLUSTRATIONS.

AUVEIYA'R'S ATTISHUDI.

நனநிமறவேல

FORGET NOT BENEFITS.



AUVEIYA'R.

ஒருநனநிசெயதாநாயுள்ளத்திலவைததுப  
பிழைநூறுருசானடுறீர்பெறுபபரகயவர்க  
கொருநூறுநனநிசெயதொனநூதீதாங்கில  
ஒருநூறுநதீதாயவிடும.  
நனநியொருவறகுசெயதககா

வநநனறி

யென நுதருங் கொடுவனனவேண்டாம

-நினறு

தவராவிவந்தெவருதா நுண்டதீரைத

தவடியாவே தானதருதவால்.

*The good keeping in mind one favor received will forgive a hundred offences ; but though a hundred favors be done to the bad they will, on receiving a single offence regard them all as offences.*

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*When thou bestowest a favor on another, be not solicitous about the time when it shall be returned : for after a little while the young Cocoa will give undiminished from it's head the water it drank while growing.*

NA'LADI NA'NU'RŪ.

மலிந வ முளருகரு நவன பயுநத  
 விவர சிலமுளருமுதவனசிறநதொருவர  
 செயதான யுளருவரசான றுரகயநதனவநத  
 தானவைததேயுளளிவிடும

ஒருந

எந்நிசெயதவர்க்கொன்றியெழுநத  
 பிழைநூறுசுசான றுரபொ  
 நுபபரகயவரக

கொருநூறுநனநிசெயதொன நுதீதாயி  
 கொருநூறுநதீதாயவிடும

*The mountainer thinks of his mountains, the husband-man of the cultivable land, the produce of which he gathers; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.*

*For one good turn they have received from another, the wise will endure a hundred evils afterwards inflicted; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.*

**RATNA SABA'-PATI.**

விகாததவினமுனவீனறனுமாரசெயநனாழிசூர்விஷி அவுரதன  
மகாகற்பகாலமவைவததாரதிகயந்தவரத்தனைடுற

அகாதப்படுஞ்சமயம்பாரததுமுனயினெண்ணு

ஹசெயத

சகாயததுவிரமறகடுகாணனூதிரத

கினசபாபதியே

*Did not Vishnu, grateful for the benefits*

*received from Anumàr, who  
supported him  
calpam? thus*

*in his distress, endow him with life  
assistance opportunely afforded in*

*for the space of a Magà-  
the time of need, without*

*consideration of what has preceded or what may  
gotten, O Lord of the court shining with gems!*

*follow, can never be for-*

**TAN'DALEIY.I'R-SHATAGAM.**

கூனசெயதபினையணியுநதண்டவலியாரகருவணசெயதுடுகாடிடுகாடி  
யானசெயதவிடுவியகறறிகனமைசெயதாரகருபகாரமெனனூதிண்டோ  
உலனசெயதவுயிரணவிறறவநதானகடநதெறவுசவிசெய்து  
வானசெயநநனறிகுணையகமெனசெயயுமதைமறநதுடாதே

துபபிடடவாவ  
 மவிதைசி றிதெனி னுமபெரிதாருநதோறற  
 மபேலச செபபிடட சுவியளவுசெயதநன  
 றிபவணயனவாசிறந துதோன நுங  
 கொபபிடட  
 வுலம்பாகரதண்டவியாரவளநாடமுற  
 கொஞ்சடுமனு  
 முபபிடட பெயரகடமையுள்ளனவு  
 சிவனப்பதென னு முலகநதானே

*The deity Tan'daleiyar adorned by the crescent moon, taking  
 hath removed the innumerable sins I have committed, but for  
 pity on me,*

*the benefit*

*he hath thus vouchsafed me have I conferred any  
 favor on him? what can the earth do in  
 return for the benefit conferred by the rain,  
 by the aid of which corporeal life, and  
 countless acts of devotion and charity are main-  
 tained? it must not forget it.*



Although the seed of the mighty *Al-tree* be small, it becometh of vast appearance, and thus when a benefit is small as a grain of millet is conferred it should be considered greater than a *Palm-tree*; therefore, the world says that in the country blessed, by *Tandaleiyax*, at whose side is *Umei* adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

SCANDAM.

ஓன றொருபயன் றவறையு தவி றொரமனங்  
கன றிட வறவிவறகரு திச செயவறோ

புன றொழி வெவரகரு முன புநி நதநன றியே  
கொன றிடும லவ துகூ றி ம றே யண டுமோ

ஓரோ னாமோ ரொருவரகரு சனி செயவவரகரு தவி விவறந தாராயி  
ஓரோ தானவனரு மடகரு ததி வரவரு மபமு யெனவே விவறந ததொகரு ம  
யாரோ று புண முவலியா ன் னுண விக்காமா ரு திசீ யருந திச செயத

ஓரோ னும றேப ரு தவி கரு தவி செயகு திசீ துமன ரு சி ந டுயாதே

To all who wickedly conceive the idea of doing any act,

by which the

*minds of those who have conferred on them a single benefit may be aggrieved, this thought will become as an angel of death to destroy them; there requireth none other.*

*When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O Son of the Wind! to the benefits thou hast with so much trouble conferred on the daughter of Janagen, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.*

**NOTE.** This is the address of Kāmen to detained in captivity by Rāvanen.

Anumār after his discovery of Sitei when

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**PAZHA-MOZHI.**

சமனென நிருநாழியீ ததவனலலா  
 னமனென நுகரயி இநதானகாயான மனடுன

யவனியனென நுரைத்தெளளிமற நியரோ  
கமெயையநககுபவா

கனகொன்ற நிபவரநாதிக்கோடுப்பவரக  
கென நுமுது தியேசுழுவெறிதிரா  
சென நுலாருசேரப்பவதுபோலீரபோயு  
மொன நிரண்டாமவாணிகமில்

நாமு.கமொன நுநனகுபுறநதநதாரககு  
கேடுபிறொடுசுழுவகினரமணி  
கீடுகெயெறபங்வினப்பின நிததமீருநத  
கோடுகுறைததுவிடல்

Though a person, who from friendship has given to another two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the Gods? 4

Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, reasonable, O prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

PURĀNA'NURU.

ஆன முவரிய நுததவறனி லோரககு  
மரணிகழமகளீரகருசசிதைத்தோரககும

சூவர்ததபியகொடுமையோரகஞ்ஞம  
 வருவாயமருங்கிறகமுவாயமுளவே  
 திலம்புடைபெயரவதாயி னுமொருவன  
 செய்க்கொன்றாகமுயதியிலவென  
 தறம்பாடின றையாயிழைகணவ

*Those who have cut off the dugs of a cow, or have destroyed the foetus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a careful consideration of*

*cleanse themselves from it ; but for him who*  
*tho' his offence may find means to*  
*even though the world were over-*

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*turned, forgets the benefit he has received, there is no redemption ; it thus been said in moral writings, O Lord adorned by choice jewels'*  
*has*

ஆறியகிடகருமன ததோரகருசெயநன றியமயிடிட  
 கொலயகிடகசிறகிடகருவகண டாயருவறயாதருன  
 சேறியகிடகருமன ததோரகருசெயநன றியசெயநிவெவரு  
 காறியகிடகருவகண டாயவணிகாசெநநில்காத்தவனே

*Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water : and know, also, that a single benefit conferred on those whose conduct is without reproach, will long endure, O thou protected Shendil under the form of a merchant.*

**ME'DUREE.**

நல்லாரொருவாருசெயதவுபகாரங்  
 கனமேலெழுததுபொறகானுகா - னல்லலாத  
 னாமிகொருசுதயாகுகிறதவுபகாரம்  
 கீரமேலெழுததுகருநீர

வேங்கைவரிப்புவிசெயதீரததவிடதாரி  
 யாகுகதனுககாரமாருபடுபால் - பாசுகரிய  
 புல்லி

நீவாரொருசெயதவுபகாரங்  
 கருவின்மேலிடகடிம

*A benefit conferred on the worthy resembleth an engraving on stone ; but to confer it on those whose hearts are void of kindness is like writing on the water.*



Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the ignorant and worthless may be compared to an earthen vessel falling on a stone.

BA'RADAN.

தானமாவது தருமிடத்தவன்  
 ஞானமாவதெவயவைவநல்கிடுன  
 பானயததறுமபயனாமனைதே  
 தேனியயகுசொற்றற்றமைடுகடடியால்

Hear thou whose words are as sweet as honey! the pleasure and profit one receives from bestowing a favor is always equal to the understanding of him on whom it is conferred.

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CHINTA'MANI.

தனவரையாகியதாரப்பொலிடு

வந்தவன்ப

பினவனொளவிறபிறழநதிடுமபூமகன  
 அன்னவனவழ்ச்செல

வின்மமனயிசைப

பினவனத்தனகுலமடோக

குணரிலவெடுய



## தற்புற

நதந துவைத்ததலிமகறகுதவிவீநதார

கறபகமாவலிசூடிக்கடியாமகவீரததேதாயவர

பொறபசசொனமாவலிசூடிப்புலவரகளபுகழ்க்கனமேல்  
கிறபவரவீரநதேதானறநெடுமபுகழ்பரபயியெனருன

*The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.*

————— \* —————

*He said—those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the heavenly Carpacam, while on earth they shall be praised in the songs of Poets and the fame of their Valor spreading abroad shall stand even blazoned in stone.*

### NA'KMANI CA DIGRI.

கைதடுவாரநல்லவரகைதடுதநதமாககவின  
வைத்தாரினவ்வாவறியவரகைதடுதழுகு  
வைத்தாரினவ்வரபொருப்பவரசெய்தாரி  
கவ்வரசினதயாதவர்

*Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favors.*

நடுவுநீதிமை On

# Equity.

This title is compounded of the terms நடுவு *justice* and நின்றுமை *to stand*, and lit. signifies therefore *persistence in justice*.

verbal from:





## I.

தகுதியெனவொன்றின்  
மே

பகுதியாற

பாறபடடொழுகப்பெறின்

(க)

That virtue, which in all  
relations holds  
Unchangeably its nature,  
that alone  
Deserves the name  
of justice.

“Unchangeably it's nature”—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—*vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat*;—*—Neque est querendus explanator, aut interpret ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque erit communis, quasi magister et imperator omnium Deus ille, legis hujus inventor, discipulator*;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men; as one of the inherent faculties of human reason the power of discriminating accurately the true from the false, and, consequently, of de-

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ciding justly as to right and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues—*Δουκί μαι τῶν ἀνδρῶν τὴν δικαιοσύνην μητέρα τε καὶ τιθῆναι τῶν ἄλλων ἀρετῶν προσυπειν*. But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived, indirectly, by revelation from the Deity, and which embrace all the precepts of the Smritis that regulate the intercourse of man with man, and constitute, consequently, the moral portion of this division of the Hindu Scriptures.



ger. of படுதல் which in similar compounds often signifies to *extend, continue*; thus one of the aphorisms of Auveiyāragainst extravagance in building is— இடம்படலிடி டுடன *build not a house to extend over much space.* The proper version of the three last terms is—*Still preserving its nature although divided* i. e. among friends or foes, strangers or relations.—*உழுத to pro-*

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*ceed*—பெறின் *if it obtain.* The last word is nearly expletive the phrase being exactly equivalent to the simple term *உழுதின் if it proceed.*



II.

செய்யமுடையவகைகளுசிறைதவின்றி  
யெசசத்திற

கேமாபயுடைதுது ( உ )

By justice do the just their  
wealth uphold,  
And confirmation, strong as  
virtue's self,  
Bequeath their heirs,

*செய்யம் of justice* ; this word is from  
*செய்யுதல் to declare*, the de-  
claration of that which is right being the especial purpose of the scrip-  
ture.—உடையவன் *of the possessor*.—ஆகாம *the gains*.—நினைவு  
*loss*.—இன்றி *without* ; the ger. of இய். To obtain a literal version in  
English, this sentence must be read  
backward ; this is a rule almost universal in  
construing Tamil.—எசுசுத குறகு  
*to his children*.—எமாபயு *and the highest*  
*happiness*.—உடைத்து *will accrue*, from the  
root உடை *possess*.



தககார தகவிலொனபதவ்வ

ரசுததாமகாணபபடும

(ச)

Unerringly the just and  
unjust shews

The state in which their  
progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says—"I have been young and am now old: yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

தகரா. *the righteous, the just*, the past part. plu. masc. of தகுதல் *to be fit*.—தகவிர *the unrighteous, the unjust*, from தகவு a derivative from the same வி and இல், from இல், they who are not.—எனபது *it is said*, the neu. pron. part. fu. from எனறல்.—அவரவர் *of each*, the dem. pron. அவன் repeated in the nom. plu. used for the gen.—எசுததால் *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காண்படும *will be seen*; from காணுதல் *to see* made passive in the 3rd pers. neu. fu. by படுதல்.

## IV.

சமஞ்செய துசீர தாக குங்கோல போலமைந  
 தொருபாற  
 கோடாமைசான ரேரககணி (—)

**It is the glory of the just to stand  
 Like the adjusted balance duly poised  
 Nor swerve to either side.**

“ Like the adjusted balance” —The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of its apparatus; it was kept apart in a place appropriated to it called கூவாழாவா which name was frequently given to the Court itself; and was employed in the performance of one of the five சிறாடி உபசிறாணா or great ordeals, which after this instrument was called கூவாடி உப. In Sanscrit यत्थम् the supporter of the balance is a periphrasis for King.

சமம் *equity* : this is a Sans. term, ஸமம் *samam equal*, whence I fancy the Eng. word *same*.—செய்து *doing*.—சீர *virtue*.—தூகருகுவகோல *the balance*; metonically from தூகருகும் the fu. part. of தூகருதல் to lift up and கோல *a rod*.—சேபால் *like*.—அகையநது *being adjusted* past. part. of அமைதல் *to be adjusted*.—ஒருபால் *on one side*.—கோடாமை *not swerving*; the neg. Verb. of கோடல் *to swerve*.—சான்றோருக்கு *to the wise, virtuous*.—அணி *is the ornament*.

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The author of the Siva-Siva Ven'ba gives the following illustration of this verse.

SIVA-SIVA VEN'BA.

ந ங்கையுமைசொல்லான  
 ழுவிசுநதமாடுலாருவு  
 செய்கணாவானுனிவசிவா  
 எய்குரு  
 சமருசெய்துசீரதூகருகுவகோ  
 லுபோலமைநதொருபாற  
 கோடாமைசான்றோருக்கணி  
 னன்றகுறடருளா  
 முன்னேதானசமருகநின்றுபின்றன  
 கணவைததபாரதவைவையறுக்கு



நதுராமபொலவிலகணவகாலமைநதொருபகததுகோடாமசான  
 ரோககழகாவதெனறவாறு. இதற்குதாரணம் - உபதேசகாண்டத்திற  
 பார்வதிபரமேஸ்வரனசூதுவிவியாடுமிடத்தினடுவுவியாமையாராய  
 யனாததேவிசாபயிடவிடத்தில்.

புதுமொழி

கடவுளுடனுமைகழகமெனும்விவியாட

டயரபொழுதிறகண்ணவீயகு

நடுவிகவாதுறுமவெற

றிதோலவிதெரிநசூராயென்னநாதனரோலவி

வடுவாரயெனறுராயாதுமறைததுரைப்பவு

மைவெகுண்டுமவியராய

விடுதுயெனசுபிதகிடுஞ்சேற

கேட்டவரகணிவடுகோடலவிருமபிடாரோ

STANZA.

*Mai (Vishnu) for violating justice was transformed to a red-eyed serpent by the Malison of Nangei (Parvati;) O Siva! Siva! it is the beauty of the wise, to remain unbiassed like the beam of the balance, which swerveth not to either side.*

COMMENT.

*To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the of the wise. The example of this is from the Ubadésa*

scales, is the beauty

*Cādam*, when it is

stated that *Nārāyaṇan*, for failing in justice, was cursed by the Goddess (*Parvati*) when she played at dice with *Paraméswaren*,

**ORIGINAL VERSE.**

While *Umei* was playing at dice with the God *Siven*, *Vishnu* being bidden by her to say justly who had won or lost, unwilling to declare that *Siven* was the loser, decided wrongfully in his favor ; *Umei* incensed at this cursed him, saying " become thou a snake of the Mountain" : those who have heard this will not be inclined to deviate from impartiality.

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**UPADE'SA-CĀNDAM.**

சோகநிவாகஞ்ஞயிஞ்சுநதவிரிநிநாககீனநுவலொய

வாகசீஞ்சுனறுநினமனததிஞ்சுனறுநிமன  
வலித்தாய

பாகஞ்ஞமப

புலனிழநதமெமபாநதனிநுநுயாஃப

பொகஞ்ஞ

முழபலகழித்தியெனறுனாததனளபூவை

*Thou, who hast seen with thine eyes what has*

passed, utterest one thing

by thy mouth and retainest another in thy heart, denying that which thou

sawest; therefore said the Goddess shalt thou for many a fierce serpent deprived of the Sense of seeing.

ages bear the form of



## ILLUSTRATIONS.

Of the following extracts those which are given first are taken from the

first part (அரசியல் on the nature of the kingly authority) of the Second

Book of this work (entitled, பொருட்பால். On Wealth) Chapters XVII

and XVIII செவசேரணைம The uprightness of the Sceptre, and, கொடுங்

கொணைம The obliquity of the Sceptre, where the Author treats on ad-

ministrative or corrective justice:

ஒரு தகணனேடாதிதையுந் தியாராடடுந்  
தோந்ஞ்சய ஸ்தேதமுற

Carefully considering the facts, without yielding to feelings of compassion, acting with integrity towards all, and deciding according to law; so to act is to administer justice.

## CHAP. XVII.

ஆநதணர தூறகுமறத்திறகுமாதியாய  
கிணறதுமன்னவனேகாவ

*The Sceptre of a King (i. e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred teachers.*

NOTE. ஆநதணர means Bráhmans generally, but here the Rishis, or Sages, through whom the law was revealed.

குடிதழீஇககோரோசசுமநிலமனைன்  
அடிசுழீஇவ்றகுமுக்கு

*The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice, (lit: in directing his Sceptre) embraceth all his subjects.*

இயலுபுழிநீகாரோசசுமன்னவனாடடிந்  
பெயலுமவிவரையுளுநதொக்கு

*In the Country of which the sovereign duly administcreth justice (lit. direct- eth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.*

வேலன நு வென நி தரு

ய தூமனனவன

டுகால் தூஉவடுகாடாடுதனிந

*It is not the lance which giveth victory to a king, but of justice) if it never deviate from right.*

*but his Sceptre (the sym-*

இறை

காகருமவைபகடுமலிராமவரின

முறைகாகருமுடடாடுசெயின

*A king defendeth the whole world and defendeth the king.*

*justice, if strictly administered,*



டுகாலியி நடுகாடி யாணாடு



அவ்விறபட்டாரற (1) தழுதகணர் னானேற  
செலவததைத்தேயகருமடபடை

*The tears of those who suffer from the  
which has felicity is worn away.*

*injustice of the prince are files by*

மன்னாககும  
ன னுதலசெவகோனமையல்தினேறல  
மனனுவாமன்னாகுகோவி

*From the uprightness of the Sceptre (from their justice) princes obtain  
immortal renown ; if deficient in this respect the glory of princes cannot last.*

இனமையினின  
தடைமையுறசெயயாமன்னவனகோற  
செய்யபடின

*It is worse than poverty, to be subject to the  
sceptre (sway) of an unjust prince.*

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RA'MA'YAN'AM.

ஒருத்தலைப்பரத்தொருத்தலைப்பயகுவினாரதி  
 யெருத்தினியகுநீனறியலவரககுழைநகிடருழைகரும  
 வருத்ததீவதியவவரமபறுதிருவிபரமருவும  
 அருத்தியுண்டெனககையலீதருவிடவேனடும

குலமுதறெருமையுகவலியினகுபபையும  
 பவமுதறகேளவியுமபயனுமெயதுரூர  
 கலமுதனலியி னுநநிவுநாகருவார  
 சலமுதலறுத்தருநதருமநதாயகிரூர

உருளு'நீநய்யுமொணகவொ

ஃகமு

மருளி

லவாணியுமவலலவரமுவரககுந

தெருளுநலிறமுமனசசெமனை

மய்யும

அருளுநீத்தயினரூவதுண்டாகுமோ

இனியசொ

லவினனிகையெனணனினை

விவரையி

றநூயனவிமுய்யனவெனறியன

நிபணயுநீநெறிகடவானெனின

அவரையமனனறகதிவுமுண்டாதகொடுவ



சீமலவெனகீகசெசமடுபாறறுவரித  
 தாலுயனனதாநிலல்தாங்கிய  
 ஞாலமனனறகுநலவ்வரனாகைய  
 காவமலல்குகண்டமுண்டாகுமோ

*Having passed my days here like the centre of a beam whose scales are equally poised with weights and goods, I anxiously desire to be relieved from the grievous afflictions with which humanity is troubled and to attain endless happiness: deign to grant this.*

*Those who enjoy the advantages of descent from ancient greatness, knowledge of sciences, and various learning, should regard justice, although their prosperity and condition suffer by it; they who have divested themselves of fraud have truly maintained devotion.*

*He who bears the whirling disk, (Vish'n'u,) he who is distinguished by the forked weapon (Siva,) and the husband of the intelligent Vani (Brahmà; ) if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them?*

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*in*  
*If a prince be courteous in words, liberal in gifts, worthy of esteem, pure all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?*

*Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a goldweighing balance, support the world?*

**PAZHA MOZHI.**

முறைதெரி

நதுசெவ்வர்க்குநலகூரநதவர்க்கும்-

இறைதிரிடாநீனமாராககலடு

வண்டு - முறைதிரிநது

நேரொழுக்காயின் துவாமொரு

பக்க

நீ மாரமுடிபபாடுவெழுமாறு



ஒருமவகையாலுடன்பொருளுதினகட  
பக்கதொருவருருவன்பர்நபடமுருகு  
ய்க்கசிறப்பினராயி னுநதாயர்க்கு  
டக்களிற் பக்கநீ மாடுவறு

The prince who know eth the law should not swerve therefrom, but should be alike impartial to the rich and the poor ; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.



In a game at dice by mutual agreement, a bye-stander will interest himself for one of them ; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others.)

CHINTAMANI.

வாரமபடமுடி தீயவுநல்லவாந  
நீரககாயநதுநிலல்லநதீயவாம-  
ஒருமவையதஜயறகையனடுருவென்  
வீரவேனடுககண்ணிவிளடபிளுள



பெரியவின்பத்திற்கொலும்பெட்டசெய்கைகளி னுஞ்சாறு  
 ஈரியசெய்கைவிவிரைப்பயததையுண்டமுமனவேயுணராதவரை

ஆரியநானமகிழ்ச்சி ஆம்மனிதனானவிகழாதும-  
 இருசாரவிவரையுந் தெரிந்தாராயினதவனா ஆநதெளிந்தாரோ

*The Damsel, whose long eyes darted glances  
 keen as the spear of the war-  
 rior, said—" is it not the nature of the world, that, when one is attached to  
 another all the wrong he doth is accounted right, and when averse, that all  
 the right he doth is accounted wrong" ?*

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*They who believing that both the mighty Indren, enjoying all felicity, and  
 a little wayward monkey reap advantages proportionate to their respec-  
 tive deeds, do not commend the one saying, it is difficult for others to equal  
 him, or slight the other saying it is easy to do so; those of enlightened under-  
 standing, who thus act justly in both respects, are, also, enlightened by a  
 knowledge of the Lord.*

ARANEERICHARAM.

காயதலுபத்தந்கறறியாருபொருட்கண்-  
 னியதவிநிலுடையார்கணனாதகாயவதன்சுண்-  
 உறறகுணநதோனருநாசுவ-பத்தனகண்  
 குறறமுநதோனருகடுகடும

*It belongeth to the wise to consider a thing,*

free from anger or partiality ;

when in anger the real nature of the thing  
perception of it's faults will be lost,  
cannot appear ; when partial, the

SIRUPANJA-MULAN.

படை தவண்கெயர் வணவனப்பாகுமபெண்ணின்

இடை தனக்கு துணமைவனப்பாகுமநடை  
தனக்குக கோடாடொழிவனப்புநகடுகாறகுதுயெ  
சேவகர்க்கும

வாடாதவனகெணவனப்பு

An Elephant is the ornament of an army, slenderness of waist the beauty of  
a maiden : manners are adorned by strictly keeping a promise, and so, also,  
is the sceptre ; soldiers are adorned by unshrinking bravery.

BRADAM.

முனருவிவிராணியனகான முகையனி ததவிநோசனடுரை முனிவனமைதன  
றனடுருடுநனபாகியிருவருமோரதெரிகனபாறாரநதுடுகளவி  
துனருயககெனெல்லாருச்சாரவறவேயுணரககிருகருநடுதானமைதனவி  
றபினடுகடுவாரநென்றபெண்கொழியைககண்டமணமபேசினடு

தனிதகவியெயிவரிருவரத்ததமகடுகெனருகடுகொழிதேடசாரவானபேச  
மனறடுவனேரநதுமயிலறிவுயரநடுதாரதமைவரைநதுமருவடுலெள்ள  
புனகவினிபொனருவளாசைபபுணர்நெடநடுவிராபெபுநடுதாங்கா  
மலிதநமதுகவலயறிவிருசெயெனறிவரவிதனடைநலில்துரை

தேவியரல்லி றிவவளை ததுருசேரநதுடலாயவதரிததபிரகலாதன  
 மீகருயரகேவியனவதேனயி ருயாகருமுளபடிவ். எம்புலானென  
 துருமுடைமுனிமகதுமணி ரொசென துமமாருப்படடேயுனபாடுயதி  
 வாககதருவநதபடியுணரவிததேகறறடுவலாமவயவகசுசொனரா.

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தனதுதிருமகடுவனறுமபிறமுனிவனவிததமகனருனேயெனறு  
 மனதுதனிவிரண்டறியானிவரகல்விடுதலிநதனாககமாடடானுசிப  
 புனிதமுனிககாசிபன்றைபொன்னடிபேயததேதாமுதிநதபதலவாதமிந  
 வனிதையெயறகுரைத்தியெனமனமறுகிசுசுருதியெலாமவடுலானசொ  
 லவான

அறமுணராதுரைபயிணுமறறறிநதுமொருவறகாகவறைநதபேபுழதும  
 பிறிவருமாயிராமவருடமபெருமபாசபினிவிசூடலபெரிதுமாழி  
 முதுருநகமிழவரொனமுறையிடுநானமகைகவிணுமொழியநாதேற  
 பிறொருவரிடததுணரதுபோயெனருனிவரமினடுபெயரநதுரபுகார  
 மறையாலுககலியாதிமறிவாலுமிருடையுமவடிததுததாகி  
 முறையாகசுகதனுவெணுமுனிமகேனயறிவிணுகருமுதலபென்னருன  
 பேறையானம்ககவனநதபொறடுகாடியைகலைபயிடிததுபடிணரநதான  
 வரடுரீர்

இறையாசியமரொலாமிரணியனறமகனபோலவாரில்கியெனருர.

In ancient time Virōsanen born of the son of Iran'iyen (named Bragalā-  
 den), being united in friendship with the son of a sage, the two studied to-  
 gether under one teacher and completely acquired all the sciences; afterwards  
 beholding in a certain city a young damsel, they both sought her in Marriage.

Each of them addressed the damsel seperately for the purpose of winning  
 her to his arms; considering this in her mind she said, I will marry which  
 ever of you is the more learned Thus not being able to cross the sea of her  
 love, who resembled the loory of the grove, nor to endure the violence of their  
 passion, they disputed together bitterly, each claiming pre-eminence in  
 knowledge.

At length the son of the sage, confident in success, and Virósanen agreed to appeal to Bragaláden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and intreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cásipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

“ It is declared in the four Védas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies

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being entangled in the bonds of punishment for a thousand successive years, shall sink with distracted minds into an excruciating hell; I can say nothing, therefore, to this dispute. Depart and make it known to others.” Accordingly they repaired to their own country.

Having filtered their minds through the Vedas, the sciences and general knowledge, and weighed their several attainments Bragaláden declared, according to right, that Sudenu, the son of the sage, excelled and he,

being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iran'iyen did not exist.

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## CHAP. XIII.

அடக்கல்

On

Self-control.

The title of this Chapter is derived from அடக்கல் to recede neu. (whence அடக்கல் to cause to recede, subdue), and signifies lit. therefore, subjection, restraint.



## I.

அடக்கமடமரஞ்ஞயககும  
அடங்காமையாரிஞ்ஞயததுவிடும

(சு)

To intercourse with gods

Forbearance leads;

but passion unrestrained

It's victims, plunged in  
utter darkness, leaves.

“ To intercourse with gods forbearance leads’

—Forbearance or self-control, the subject of  
this Chapter, is defined by the

Commentator—the being possessed of control  
over the body, the speech, and the will so as to  
prevent



those straying into the path of vice, அடக்கமுடையவை &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, or natural weakness of disposition, or from intemperance, or the ascendancy of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying knowledge; in Tamil the more frequent acceptations of the words அறிவு the learned and அறியாமை the ignorant, are the virtuous and the vicious. With regard to others, self control is in it's ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due

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from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime.

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluver coincides exactly with that adopted by Aristotle in his Ethics to Nicomachus, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

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அடக்கம் *forbearance*.—அமர் *the gods*; this is a Sanscrit term from the root  $\text{दृ}$  *die* with the privative  $\text{अ}$  prefixed and corresponds these with the greek *Abavato: the immortals*.—உள் *among*.—உய்க்கும் *will conduct*: the 3rd pers. neu. sing. of உய்ச்சல் syn. with செலுத்தல் *to cause to arrive at*.—அடக்காமை *want of forbearance*: the neg. verb. from அடக்கல் *to be restrained*. ஆர் *full, that which fills, dense*; the root of ஆர்தல் *to fill*, used participially.—இருள் *darkness*.—உயத்து *conducting to*.—விடுமா *will leave*.

## II.

எல்லாரககுநனற  
மபணிதல்வருளாளுகு

செலவரககேசெலவநதுகைசு  
சு (௩)

Though self-control be  
excellent in all

It most befits the envied  
state of those

That fortune smiles upon.

எல்லாரக்கு to all.— நனது good.— ஆம் will be the contr. 3<sup>r</sup> l. pers. neu. fu. of ஆதல்.— பணிதல் forbearance; this word primarily signifies

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reverence, but like other words of this meaning, secondarily obedience submission: Parimèl-azhager renders it here பெரும் தமீன றியட வகல to refrain from thinking greatly of oneself.—அவருளரும் and அண்டு them: உள் here forms the loc. e. with அகர to which the conj. உம் is added.—உசைவரகடுக to the happy especially.—செவ்வம் to the happiness.—தகைதது it belongs. The two last terms ought to form a compound, செவ்வத்தகைதது, the final nasal of the first being retained, according to the Commentator, for the sake of the sound only; செவ்வரகடுகசெவ்வத்தகைதது may be rendered belonging to happiness it especially befits the happy.

### III.

ய

காவாராய் னுநாகாகககாவாககாம

சோகாபபரசோலலீழுககுபபடடு

(எ)

Though unrestrained all else, restrain thy tongue  
 For those degraded by licentious speech  
 Will rue their tongue's offence.

யா for யாவும், *all*; this term simply means *what*, but with the generalizing particle உம், omitted in this and other instances by the author, takes the signification here given it.—காணா *they do not guard*.—ஆகிலும் *although*.—நா *the tongue*.—காக்க *to guard*.—கா வாககாலி *if not careful*; காத்தல் whence the two preceding terms are derived, means *to guard, watch, be vigilant* and காலி *lit. time* is in similar phrases equivalent to the English *if* and *when*.—சேகாப்பா *they will suffer distress*, 3rd pers. plu. fut. of the verb சேகாத்தல் *to suffer distress*.—சொ *the speech*.—இலுக்குப்ப—டு *being base*; a compound, formed of இலுக்கு *business, unamess* and பட்டு the ger. ன் படுதல்.

( 298 )

IV.

தீயினொழுகுடலடலுண னுள்ளனா மமாமுதே

நாவினொழுகுடலடலு

(கூ)

The wound may heal, though from a burning brand,  
 And be forgotten; but the wound ne'er heals  
 A burning tongue inflicts.

தீயினால் *by fire*.--சுட்ட *burned*; from சுடுதல் *to burn* act. *set fire to*.--*புண* of a wound.--உள் *the interior*.--ஆறும் *will heal*; the 3rd pers. neu. fu. from ஆற்தல் *to be cooled, appeased*.--ஆறாது, made emphatic by *ய*, *never will be healed*.--நாவினால் *by the tongue*.--சுட்ட *burned*.--உள் *the wound*.--In the initial and antepenult term the final *ல்* is converted, according to rule, to *ற* before *சு*.



## ILLUSTRATIONS.

### INNA'NA'RPADU.

அடக்கமுடையவனிடீர்மையினால்  
 அடக்கம் இல்லாதவனற்றசெருகினால்  
 அடக்கமெவளவுதலினால்பாங்கினால்  
 அடக்கமடங்காதாரச்சால்

*As boldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposit is unbecoming, even so are the words of those who forbear not to those who forbear.*

### PANNA-MOZHI.

கற்றறிவாகண்டதடக்கமடங்காதார  
 இப்பாச்சாநதந்தமடையபுகழ்நதுரைப்பார-

ஆறகலருவ்யணிமவெமவெநாட  
 ஷாநகுடநீர்தருமபலில

( 299 )



பொல்லாதுசொ

லவிமறைநதொமுருமபேதைதன

சொல்லாடுல்தனவறைததுயரப்படுககு -

நல்லாய

மணவீனமுழுவிமறைநதுகிடக்கு

துணவநதனவாயாறடுகடும

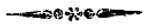


தமொயுந்த

மமைப்புக்குநதுரைக்குமபோழ்தில்

அதாராததவறையகறறடுலேவண்டும

சிமையாருமவெறபவணியாரோதமமைத  
தவெலுயுகாளளாககலம



கோவாதசொலிங்குணினிலாமாககளை  
நாவாயடககலரிதாரு - நாவாய  
களிகளேபாறநூங்குங்கடறசேரப்பவாங்கி  
வலிசேரடகிடுவாரோவில்



பெருமவ்வநாடபிநாறியலாகா  
அருமநையையானருகோபபரருமநைய  
கெஞ்சிற்சிறியாககுவாததலபவையினடு  
பருசுவைததேகிவிடல  
டற



அடவியெட்டைவநிலுரியுங்காததுத  
தொடங்கியமுனறிஞ்சமாண்டணடுடகட  
பாழியச  
செலிலுவாயகடுகமருசிநுகாவலிசு  
சயதாரோ  
கொலிவிமேற்கொடடுவததார



உடபபெருருசெலவததுயரநதபெருமை  
அடகதம் இளவந்தருசி - நடககையின

ஒளவியன லொன மேலிவை ததலகுரங் கினகைக  
கொள்ளிகொடுததுவிடல

எனநககுறை - படாச செவ்வமுமிறபிறப்பு  
மனைநுடையவுடைமையு - மன்னாவ்

இன்னொன

லவேண்டாவிமமைககுமுமமைககுந  
தமமையுடைமைதவிநி

செம்பாநசுசேவ்லுருசெறுநாயட்டவா  
தமமேரபுகழ்பிநரபாராட்டததய்நறமு  
வீரருச்சாலவாமமீயைபுககவிப்பிநுரு  
சோடபொடியாதவாறு


( 300 )

*Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly ; O King of the country whose mountains are ornamented by clear water gushing from the rocks ! the*

*ject to agitation.*  
*water in a full pot is not sub-*

*Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse ; thus O Damsel, a frog-fish though hidden in the sand, betrays itself to distraction by it's voice.*







When people are praised by those  
intimately connected with them they should at  
once reject the flattery, O King of the  
hills covered by the bamboo!

People do not adorn themselves with ornaments  
unsuited to their rank.


though their own property of



Worthless people, who have addicted themselves to evil speaking are inca-  
pable of restraining their tongues; O King of the Sea where ships roll like  
those intoxicated by palm-wine! there is none who can carry the wind on  
his shoulder.



O King of the great Mountains! the wise  
keep sacred those secrets which ought not to be  
known by others; to impart them to the  
low-minded is like placing cotton on the top of  
palm, whence it disperses itself abroad.



They who restraining themselves keep in subjection their five senses in  
three respects (namely thought, word, and act), and acquire in this transito-

ry life a spiritual guide to the life after this, are  
upon the mountain Colli.  
like those that fix their spade

❦

To bestow supreme power and great riches  
on one, who keeps not his will  
in subjection, and who lives not a good  
brand in the hand of a monkey.

and pure life, is like placing a fire

❦

Although one be born in an illustrious family,  
possess inexhaustible wealth  
and be the favorite of the princes, yet he should  
not inordinately desire to  
be distinguished by Kings, for self subjection is  
world and for the world to come.  
the chief virtue both for this

❦

Those who having conquered haughty  
enemies yet do not taunt their own  
prowess in order that others  
may praise them, are like such as though so in-  
toxicated as to be falling, yet tie not up  
(valuables) so that they shall drop out.

NA'LADI-NA'NU'RU.

கற்ற

நிந்தநாவிரார சொல்லாரதஞ்சொர்வஞ்சி

மறறை

ராவார்பொவாபலையினமேல

வற

நியயோவகிகலகல்குமெருஞான நும

பசசொலிககிலவியொதி



இடமபடமெயருஞானவகற

பினுமென நும

ஆட

வகாதான நுமடககார-த-வகணன

யுபபொடுநெய்பாறயிரகாயம

பெயதடினவ

கைப்பருபபேசகனாயினகாய



பிறாமன்ற பினகட செவிடாயத்திறன் நிக

தேவிய

நிறக—குரு—ஞயத்திய

புறங் கூற நினை

மூங்கையாயநிறபானேவியா தும்

அறங் கூறவேசாடாவவறகு

சககாசுசுவமபெறி தூமணிமுயியோ  
கொகாதுகு சீசாவலாரங் குதிசெசா-கெகாது  
முநிநிமேறகாணிமிசுவதேறதிமுதனவண  
யிநதி (அ) சுவணவிபி தும்

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.

Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, tire and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cūni (1-80th part) added to one mundiri (1-320th) they will regard themselves as Indren the king of heaven.

( 302 )

ARĀNARI-CHA'RĀM.

தனவனைத்தாரெ  
 னருசவகரியாகத்தானடவகிற  
 பினவனைத்தார்  
 னையநாபயவீரெவிர - தனவனைக  
 குடிக்கெடுகருநெருகி  
 றகுகருறேவலசெய்யிற  
 பிடிபடுகப்பபடகளிற்று  
 னினவனையறப்பெறுகிறகி  
 ள்லனைவெருசே  
 பினவனையானமாராபப்பெறுகிற  
 பெலினவனை  
 யறப்பெறுகிறபெனெவ  
 பெறநெனமறநீனடு  
 துறக்கநிறப்படுதாரதார



முற

சிறந்தவையாய்த் தார தூண

சோதனையுடைய பர

இ

மனம்புகழ்மினிசெல்குடைய பர

தமமை தந்தவையுடைய பர

பக்கறே மயா

மென துதறபுக: மவேண்டா

அல்கவிரொயி தனதகநகருடைய பகருக்கு  
சில்கற ருரண ஆமுளவாம பல்கற ருரக

கச்சாரவியனன தோர : சால்

உளமுநிருந துந தமபு

எனம தபபெற ருநோற்

கள்ளவி டுசொவையாங்காட்டுளார

காட்டுள்ளும

உளம தபபெற தகலநாரோடாட்டுளரு  
நடைநிடுகருளார

If one submit himself to the conscience in his own breast there is no benefit that he may not obtain ; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart ! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain ? could I effectually restrain thee I should possess the key that openeth heaven.

Those, who bind the elephant of the senses, with the cord of the pillar of the will, obtain for themselves the reward of fame wisdom, to  
in this life

and of happiness hereafter.

NOTE. Vira-mámuni has appropriated the thought expressed the first verse of the extract from the Témávani at Page 64. in this verse. See

Pride not thyself for having acquired various knowledge, the hand umbrella will shelter thee from the spreading beams of the sun, and among the unearned a word may prevail which will become an axle-tree to the learned.

( 303 )

They who, although residing in the midst of a city, keep their minds under subjection, really dwell in the wilderness, the groves of which distil honey: and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

VALEIFA'PADI.

ஆகப்படுககுமருந்தலி வாய

படுபலிககும

டோகப்படுககுமடிவிலகததுயபடிககும  
காகப்படுவனலிந திரியமைநதனு

வதிவெரிநன் பேலுமாறே

*As the tongue is destructive of prosperity, and often sheweth its owner in fetters; sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.*

° NA'LADI-NA'NU'EV.

அறிவதறிநதடகசியஞ்சுவதஞ்சி  
உறுவதுலகுவப்பசசெய்துபெறுவதனல்

இன்புறதுவாழ்வியல்புடையாற  
ராளுரானது

துன்புறதுவாழ்தலரிது



இன்ப

பயநதானி நிவுதவலியரினும்

இன்பத்தின்பககமிருநதைகக-இன்பம  
ஒழியாமெருண்டரலு (மீமாங்கருவிநாட  
பழியாகவாரேறதவல்





தான தெடி இநதககாரகேடெணனற

கதனனுடமயின

உளனகெடினுமுணனாகைததுணனறக  
 வையகமலலாமபெறினுமுலாபறக  
 பொயயோடிடைமிடைநதரசாவ

வளனகயினத

*Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.*



*Flee from pleasure when thou canst enjoy it, if disgrace attend it; Lord of the high country abundant in waters! though pleasure only constantly regarded it is preferable to enjoy it in a harmless way.*

O  
 be



நனவீர வ் சாரிந துயளாத் திற (11) ற

- றனயன்

வியவாமையன டெறவ்யபபாவ் தின்ப  
நயவாஹமயன டெறநம்

பிறாறபெருஞ்சுடடுவணடுவானயாணடு  
மறவாடுமடுநாறபடுதொனதுணடு - பிறாபிற  
ஓலலொநதூறறிசிறுமபுற

நகா தது

யாரயாரககுநதாடிசெ செலசால்ல

Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and per-

ceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises more and more

The good deeds of good men, who carefully avoid what is forbidden and perform what is prescribed, become evil, when they extol themselves, boasting that having conquered their natural enemies, the five senses, they have unwaveringly persisted in virtuous conduct.